Collection of Authentic

INVOCATIONS

جامع صحيح الأذكار



Shaykh al-Albani

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INVOCATIONS

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Collected and compiled from the works of

Shaykh al-Albani

By Shaykh Muhammad ibn Hasan Ãli Shaykh

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Transliteration Table

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَـ	a	ـِـ	i	ـُـ	u
Long	ـَا	ā	ـِي	ī	ـُو	ū
Diphthongs	ـَيْ	ay/ai	ـَوْ	au		

Glyphs

ﷺ *Ṣallāllāhu ‘alayhi wa sallam* (May Allāh's praise & salutations be upon him)

عليه السلام *‘Alayhis-salām* (Peace be upon him)

رضي الله عنه *Raḍiyallāhu ‘anhu* / رضي الله عنها *Raḍiyallāhu ‘anhā* (May Allāh be pleased with him/her)

رضي الله عنهما *Raḍiyallāhu ‘anhumā* (May Allāh be pleased with them both)

رحمه الله *Raḥimahullāh* (May Allāh have mercy on him)

عز وجل *‘Azza wa-Jall* (The Mighty and Majestic)

تبارك وتعالى *Tabāraka wa-ta‘Ālā* (Glorious and Exalted is He)

CONTENTS

Translator's Introduction

All praises belong to Allāh, the Lord of all that exists. Allāh has prepared forgiveness and a great reward for the men and women who remember Allāh often. And I bear witness that nothing has the right to be worshiped except Allāh alone, without partners, and I bear witness that Muḥammad is His slave and His Messenger ﷺ. May peace and salutations be upon our Prophet Muḥammad, his family, and his Companions. As to what follows:

The importance of *du'ā'*: The Prophet ﷺ said, "*Du'ā'* is worship."[1] Shaykh Fawzān said, "*Du'ā'* is the greatest form of worship because it shows humility towards Allāh, the slave's complete need of Allāh, a soft heart and desire for what is with Allāh, fear of Him, and the acknowledgment of the slave's weakness and absolute need of Allāh, while the abandonment of *du'ā'* shows arrogance, a hard heart, and turning away from Allāh. And abandonment of *du'ā'* is a reason for entering the Fire."

The importance of *dhikr*: Shaykh 'Uthaymīn رحمه الله said, "The remembrance of the morning and the evening is stronger than the wall surrounding Ya'jūj and Ma'jūj in protecting the person who says them with an attentive heart."

Ibn Kathīr رحمه الله said, "Wear the cloak of remembrance to protect yourselves from the evil of man and *jinn*. And envelop your souls with seeking forgiveness, to wipe away the sins you committed during the night and day."

Du'ā' and *dhikr* surround every facet of the Muslim's daily life, so it becomes imperative to ensure our daily supplications and remembrances are collected from the most authentic sources.

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[1] *Sunan Abī Dāwūd* 1479

For this reason, we present to the reader *A Collection of Authentic Invocations*, a collection of *du'ā'* and *dhikr* authenticated by the *muḥaddith* of our era, Shaykh Muḥammad Nāṣirud-Dīn al-Albāni رحمه الله.

The narrations found in this book have been collected and compiled from the works of Shaykh al-Albāni. This book only contains narrations authenticated by Shaykh al-Albāni. For brevity, the chains of narration are not mentioned for the *aḥādīth*. Shaykh al-Albāni mentions many additional benefits that have been included in the book.

Ibn aṣ-Ṣalāḥ رحمه الله said, "Whoever preserves the remembrance of the morning and evening, the remembrance after the prayers, and the remembrance at the time of sleep, is considered from those who remember Allāh much."

May Allāh make us all from those who remember Him often.

Rasheed ibn Estes Barbee
Durham, North Carolina
Ramaḍān 1437

Transliteration of Quranic Verses is Prohibited

The translator chose to omit the transliteration of the Quranic verses from this book based upon the following *fatwā* issued by the Permanent Committee of Scholars. In summary, they said:

"It has been affirmed that the writing of the *muṣḥaf* during the time of the Prophet ﷺ and its collection during the time of Abū Bakr and 'Uthmān رضي الله عنهما was with Arabic letters. Rather, 'Uthmān رضي الله عنه selected a particular script and ordered that this be the only script used when the Anṣār and the

Quraysh differed concerning the script for the *muṣḥaf*. The Companions agreed with him concerning this, as did those who followed them up until this present day of ours. This is despite the various languages among the Muslims and the many Muslims who are in need of the *muṣḥaf's* recitation being made easy by reading it with non-Arabic letters.

"The Prophet ﷺ said, 'Adhere to my Sunnah and the *sunnah* of the rightly-guided caliphs who come after me.' Thus, writing the *muṣḥaf* with Arabic letters is obligatory, as this was done during the time of the Prophet ﷺ, the rightly-guided caliphs, and the Companions."

Introduction

Verily, all praises belong to Allāh, we praise Him, we seek His assistance, and we seek His forgiveness. And we seek refuge in Allāh from the evil of our souls and from the evil of our actions. Whomsoever Allāh guides, there is none to lead him astray, and whosoever is misguided, there is none to guide him except Allāh. I bear witness that nothing has the right to be worshiped except Allāh alone without partners, and I bear witness that Muḥammad is His slave and Messenger.

Remembrance at the Ends of the Day

1) When the evening would enter, the Messenger of Allāh ﷺ would say:

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لا إِلَهَ إِلا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ.

Amsaynā wa amsal-mulku lillāh, wal-ḥamdulillāh, lā ilāha ill-Allāhu waḥdahu lā sharīka lah, lahul-mulku wa lahul-ḥamd wa Huwa ʿalā kulli shay'in qadīr. Rabbi as'aluka khayra mā fī hādhihil-laylah, wa khayra mā baʿdahā, wa aʿūdhu bika min sharri hādhihil-laylati wa sharri mā baʿdahā. Rabbi aʿūdhu bika minal-kasali wa sū'il-kibari. Rabbi aʿūdhu bika min ʿadhābin fin-Nāri wa ʿadhābin fil-qabr.

We have reached the evening, and so too the dominion, all belonging to Allāh, and all praise is for Allāh. None has the right to be worshiped except Allāh, alone, without partners; to Him belongs all sovereignty and praise, and He is omnipotent over all things. My Lord, I ask You for the good of this night and the good of what follows it, and I take refuge in You from the evil of this night and the evil of what follows it. My Lord, I take refuge in You from laziness and senility. My Lord, I take refuge in You from torment in the Fire and punishment in the grave.

And when the morning entered, he would also say:

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ.

Aṣbaḥnā wa aṣbaḥal-mulku lillāh.

We have reached the morning, and so too the dominion, all belonging to Allāh.

[*Mukhtaṣar Muslim* 1894]

2) When the morning enters, say:

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشور.

Allāhumma bika aṣbaḥnā wa bika amsaynā wa bika naḥyā wa bika namūtu wa ilaykan-nushūr.

O Allāh, by Your leave we have reached the morning and by Your leave we reach the evening; by Your leave we live and die, and unto You is our resurrection.

In the evening, say:

اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ.

Allāhumma bika amsaynā wa bika aṣbaḥnā wa bika naḥyā wa bika namūtu wa ilaykal-maṣīr.

O Allāh, by Your leave we have reached the evening and by Your leave we reach the morning; by Your leave we live and die, and unto You is our return.

[*Aṣ-Ṣaḥīḥah* 262]

3) When you reach the morning and the evening, say:

يَا حَيُّ، يَا قَيُّومُ، بِرَحْمَتِكَ أَسْتَغِيثُ، أَصْلِحْ لِي شَأْنِي كُلَّهُ، وَلا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ.

Yā Ḥayyu yā Qayyūm, bi-raḥmatika astaghīth, aṣliḥ lī sha'nī kullahu wa lā takilnī ilā nafsī ṭarfata 'ayn.

O Ever-Living, O Self-Subsisting and Supporter of all, in Your mercy I seek relief. Rectify my affairs, all of them, and do not entrust me to myself even for the blink of an eye.

[*Ṣaḥīḥ at-Targhīb* 661]

4) When you reach the morning or the evening, say:

اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ لاَ إِلَهَ إِلاَّ أَنْتَ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشِرِكِهِ وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ.

Allāhumma Fāṭiras-samāwāti wal-arḍ, 'Ālimal-ghaybi wash-shahādah, lā ilāha illā Anta, Rabba kulli shay'in wa Malīkah; a'ūdhu bika min sharri nafsī wa min sharrish-Shayṭān wa shirkihi wa an aqtarifa 'alā nafsī sū'an aw ajurrahu ilā Muslim.

O Allāh, Creator of the heavens and the earth, Knower of the unseen and the seen, there is none worthy of worship except You, Lord of everything and its Owner; I seek refuge in You from the evil of my soul and from the evil of the Shayṭān and his *shirk*, or that I should do some evil to myself or bring it upon a Muslim.

The Prophet ﷺ said, "Say this when you reach the morning, when you reach the evening, or when you lie down."

[*Ṣaḥīḥ al-Kalim* 21]

5) Say in the morning and the evening:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ مِنْ أَنْ أُغْتَالَ مِنْ تَحْتِي.

Allāhumma innī as'alukal-'āfiyata fid-dunyā wal-ākhirah. Allāhumma as'alukal-'afwa wal-'āfiyata fī dīnī wa dunyāya wa ahlī wa mālī. Allāhummas-tur 'awrātī wa āmin raw'ātī. Allāhummaḥ-faẓnī min bayni yadayya wa min khalfī wa 'an yamīnī wa 'an shimālī wa min fawqī, wa a'ūdhu bi-'aẓamatika min an ughtāla min taḥtī.

O Allāh, I ask You for forgiveness and well-being in this world and in the Hereafter. O Allāh, I ask You for forgiveness and well-being in my religious and worldly affairs, and my family and wealth. O Allāh, conceal my faults, calm my fears, and protect me from in front of me and behind me, from my right and my left, and from above me, and I seek refuge in You from being taken unaware from beneath me.

[*Ṣaḥīḥ al-Kalim* 23, *Ṣaḥīḥ Ibn Mājah* 3135]

6) Whoever says during the morning:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Lā ilāha ill-Allāh, waḥdahu lā sharīka lah. Lahul-mulku wa lahul-ḥamd, wa Huwa 'alā kulli shay'in qadīr.

None has the right to be worshiped except Allāh alone,

with no partner or associate. His is the dominion and all praise is to Him, and He is Able to do all things.

He will have (a reward) equal to freeing a slave among the sons of Ismāʿīl, 10 bad deeds will be erased from (his record), he will be raised (in status) 10 degrees, and he will have protection against the Shayṭān until evening comes. When evening comes, (if he says the same thing) he will have the same until morning comes.

[*Ṣaḥīḥ at-Targhīb* 656, *Ṣaḥīḥ at-Tirmidhi* 5077]

7) There is no person who says in the morning and the evening (3 times):

بِسْمِ اللَّهِ الَّذِي لا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ.

Bismillāhil-ladhī lā yaḍurru maʿasmihi shay'un fil-arḍi wa lā fis-samā', wa Huwas-Samīʿul-ʿAlīm.

In the name of Allāh, Who, with His name, nothing in the earth or the heavens can cause harm, and He is the Hearing, the Knowing.

Except that nothing will harm him.

[*Ṣaḥīḥ at-Tirmidhi* 3388, *Ṣaḥīḥ Abī Dāwūd* 5088]

8) Say in the morning and evening:

اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، لاَ إِلَـهَ إِلاَّ أَنْت، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، لاَ إِلَـهَ إِلاَّ أَنْتَ.

Allāhumma ʿāfinī fī badanī. Allāhumma ʿāfinī fī samʿī.

Allāhumma 'āfinī fī baṣarī. Lā ilāha illā Ant. Allāhumma innī a'ūdhu bika minal-kufri wal-faqr. Allāhumma innī a'ūdhu bika min 'adhābil-qabr; lā ilāha illā Ant.

O Allāh! Grant me health in my body. O Allāh! Grant me good hearing. O Allāh! Grant me good eyesight. There is none worthy of worship except You. O Allāh, I seek refuge in You from disbelief and poverty. O Allāh, I seek refuge in You from the punishment of the grave; there is none worthy of worship except You (three times).

[*Ṣaḥīḥ Abī Dāwūd* 5090]

9) Whoever says 10 times in the morning:

لاَ إِلَـهَ إِلاَّ اَللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Lā ilāha ill-Allāh, waḥdahu lā sharīka lah, lahul-mulku wa lahul-ḥamd, yuḥyī wa yumīt, wa Huwa 'alā kulli shay'in qadīr.

There is none worthy of worship except Allāh alone without partners, to Him belongs the dominion and to Him belongs the praise, He gives life and causes death, and He has power over all things.

Allāh will write for him, for each time he says it, 10 rewards, remove from him 10 sins, and raise him 10 degrees. These supplications will be similar to 10 freed slaves for him, and it will be a shield for him from the beginning of the day until the end of it. And he will not do any deed that day superior to it. And if he says it during the evening, the same applies.

[*Aṣ-Ṣaḥīḥah* 2563]

10) Whoever says 100 times in the morning and the evening:

سُبْحَانَ اللهِ العَظِيمِ وَبِحَمْدِهِ.

Subḥānallāhil-'Aẓīmi wa bi-ḥamdih.

Allāh the Great is free from imperfection and to Him is the praise.

No one will come on the Day of Judgment with better than what he came with, except the one who says similar to what he said or [the one who] exceeded it.

[*Mukhtaṣar Muslim* 1903, *Ṣaḥīḥ Abī Dāwūd* 5091]

11) Whoever says:

سُبْحَانَ اللهِ

Subḥānallāh

Allāh is free from imperfection

One hundred times before the sun rises and before it sets, this will be better than one hundred camels.

And whoever says:

الْحَمْدُ لِلَّهِ

Al-ḥamdulillāh

All praises belong to Allāh

One hundred times before the sun rises and before it sets, this will be better for him than one hundred steeds ridden upon in the path of Allāh.

And whoever says:

اَللَّهُ أَكْبَرُ

Allāhu Akbar

Allāh is the Greatest

One hundred times before the sun rises and before it sets, this will be better for him than freeing one hundred slaves.

And whoever says:

لاَ إِلَـهَ إِلاَّ اَللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Lā ilāha ill-Allāh, waḥdahu lā sharīka lah, lahul-mulku wa lahul-ḥamd, wa Huwa 'alā kulli shay'in qadīr.

There is none worthy of worship except Allāh, alone without partners, to Him belongs the dominion, to Him belongs the praise, and He has power over all things.

One hundred times before the sun rises and before it sets, no one will come on the Day of Judgment with a deed better than his deed, except the one who says the like of what he said or more.

[*Ṣaḥīḥ at-Targhīb* 658]

12) Whoever says 200 times a day (100 in the morning and 100 in the evening):

لاَ إِلَـهَ إِلاَّ اَللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Lā ilāha ill-Allāh, waḥdahu lā sharīka lah, lahul-mulku wa lahul-ḥamd, wa Huwa 'alā kulli shay'in qadīr.

There is none worthy of worship except Allāh, alone without partners, to Him belongs the dominion, to Him

belongs the praise, and He has power over all things.

No one before him will surpass him and no one behind him will catch him, except the one who did a better action.

[*Aṣ-Ṣaḥīḥah* 2762]

Reciting Three Short *Suwar*

13) In the morning and evening, recite Sūrah al-Ikhlāṣ (112), Sūrah al-Falaq (113), and Sūrah an-Nās (114); three times during the evening and three times during the morning, and it will suffice you for everything.

[*Ṣaḥīḥ al-Kalim* 18]

Reciting Āyatul-Kursi

14) In the morning and evening, recite Āyatul-Kursi:

﴿ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

Allāh! None has the right to be worshiped but He, the Ever-Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His

knowledge except that which He wills. His *kursi* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

[Sūrah al-Baqarah 2:255]

Whoever recites this verse in the evening will be protected from us until the morning, and whoever says it during the morning will be protected from us until the evening.

[*Ṣaḥīḥ at-Targhīb* 658]

Supplications Specifically Said During the Morning

1) Whoever says when the morning enters:

رَضِيتُ بِاللهِ رَبًّا، وَبِالإِسْلاَمِ دِينًا، وَبِمُحَمَّدٍ نَّبِيًّا.

Raḍītu billāhi Rabban wa bil-Islāmi dīnan wa bi-Muḥammadin nabiyyan.

I am pleased with Allāh as Lord, and with Islām as a religion, and with Muḥammad as a Prophet.

Then I guarantee that I will take him by the hand until he is entered into Paradise.

[*Aṣ-Ṣaḥīḥah* 2686, *aḍ-Ḍaʿīfah* 5020]

2) When the morning enters, say:

أَصْبَحْنَا عَلَى فِطْرَةِ الإِسْلاَمِ، وَكَلِمَةِ الإِخْلاَصِ، وَدِينِ نَبِيِّنَا مُحَمَّدٍ، وَمِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ.

Aṣbaḥnā ʿalā fiṭratil-Islāmi wa kalimatil-ikhlāṣi wa dīni nabiyyinā Muḥammad, wa millati abīnā Ibrāhīma ḥanīfan Musliman wa mā kāna minal-mushrikīn.

We have reached the morning upon the disposition of Islām, the statement of sincerity, the religion of Muḥammad, and the religion of Ibrāhīm, upon pure Islamic monotheism as a Muslim, and he was not from the pagans.

[*Aṣ-Ṣaḥīḥah* 2989]

3) In the morning, say:

سُبْحَانَ اللهِ وبحمده عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ.

Subḥānallāh wa bi-ḥamdihi ʿadada khalqihi wa riḍā nafsihi wa zinata ʿarshihi wa midāda kalimātih.

Allāh is free from imperfection and to Him belongs the praise, as much as the number of His creation, as much as pleases Him, as much as the weight of His throne, and as much as the ink of His words.

[*Aṣ-Ṣaḥīḥah* 2156]

Seeking Forgiveness 100 Times

4) The Messenger of Allāh ﷺ said, "The morning has never entered except that I sought Allāh's forgiveness 100 times."

[*Aṣ-Ṣaḥīḥah* 1600]

Supplications Specifically Said During the Evening

1) When the evening enters, say three times:

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

A'ūdhu bi-kalimātillāhi at-tāmmāti min sharri mā khalaq.

I seek refuge in the perfect words of Allāh from the evil that He created.

[*Mukhtaṣar Muslim* 1453, *Ṣaḥīḥ at-Tirmidhi* 3604]

The Best Prayer for Seeking Forgiveness

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ. خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ بِنِعْمَتِكَ وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

Allāhumma Anta Rabbī, lā ilāha illā Ant. Khalaqtanī wa ana 'abduka wa ana 'alā 'ahdika wa wa'dika mas-taṭa't. A'ūdhu bika min sharri mā ṣana't, abū'u bi-ni'matika wa abū'u bi-dhanbī, faghfir lī fa-innahu lā yaghfirudh-dhunūba illā Ant.

O Allāh! You are my Lord, there is none worthy of worship except You. You have created me, and I am Your slave, and I hold to Your covenant as much as I am able. I seek refuge in You from the evil of what I have done, I acknowledge the favors that You have bestowed upon me, and I confess my sins. Therefore, forgive me, for none forgives sins except You.

The Prophet ﷺ said, "Whoever says this during the day with firm belief in it and dies on that same day (before the evening), he will be one of the inhabitants of Paradise; and whoever says this during the night with firm belief in it and dies before the morning, he will be from the inhabitants of Paradise."

[*Mukhtaṣar al-Bukhāri* 2420]

Supplications at the Time of Sleep

1) The Messenger of Allāh ﷺ would lie on his side during the night, and he would place his hand beneath his cheek and say:

بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا.

Bismika Allāhumma amūtu wa aḥyā.

In Your name, O Allāh, I die and I live.

[*Aṣ-Ṣaḥīḥah* 2754, *Mukhtaṣar al-Bukhāri* 2425]

2) The Messenger of Allāh ﷺ said:

If one of you leaves his bed and then returns to it, let him wipe it down with the edge of his garment three times, for surely he does not know what has entered his bed after him. And when he lies down, let him say:

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، فَإِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.

Bismika Rabbī, waḍa'tu janbī wa bika arfa'uhu fa-in amsakta nafsī farḥamhā; wa in arsaltahā fahfaẓhā bimā taḥfaẓu bihi 'ibādakaṣ-ṣāliḥīn.

In Your name, my Lord, I have laid down on my side, and by way of You I rise. If you hold on to my soul, then have mercy upon it, and if you send my soul back, then protect it as You have protected Your righteous servants.

[*Ṣaḥīḥ at-Tirmidhi* 3401]

3) When the morning or evening comes, then say:

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ أَشْهَدُ أَنْ لا إِلَهَ إِلا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ.

Allāhumma ʿĀlimal-ghaybi wash-shahādah, Fāṭiras-samāwāti wal-arḍ, Rabba kulli shay'in wa Malīkah; ash-hadu al-lā ilāha illā Ant. Aʿūdhu bika min sharri nafsī wa min sharrish-Shayṭāni wa shirkihi wa an aqtarafa ʿalā nafsī sū'an aw ajurrahu ilā Muslim.

O Allāh, Knower of the unseen and that which is apparent, the Creator of the heavens and earth, the Lord of all things and the King of all things; I testify that nothing deserves to be worshiped except You. I seek refuge in You from the evil of my soul, and from the evil of the Shayṭān and his *shirk*, and that I bring harm upon myself or bring it upon another Muslim.

Say this supplication when the morning enters, when the evening enters, and when you lie down to sleep.

[*Ṣaḥīḥ al-Kalim* 21, *aṣ-Ṣaḥīḥah* 2763]

4) When the Prophet ﷺ wanted to sleep, he would place his right hand beneath his cheek and say:

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ.

Allāhumma qinī ʿadhābaka yawma tabʿathu ʿibādak.

O Allāh, save me from Your punishment on the Day You resurrect Your slaves.

[*Aṣ-Ṣaḥīḥah* 2754, *Ṣaḥīḥ at-Tirmidhi* 3398]

5) When the Messenger of Allāh ﷺ went to his bed, he would say:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا فَكَمْ مِمَّنْ لا كَافِي لَهُ وَلا مُؤْوِي.

Al-ḥamdulillāhilladhī aṭʿamanā wa saqānā wa kafānā wa āwānā, fa-kam mimman lā kāfī lahu wa lā mu'wī.

All praises belong to Allāh, the One who has fed us and provided us with drink, given us what is sufficient, and granted us shelter, for how many people do not have what is sufficient, nor [do they have] shelter!

[*Mukhtaṣar Muslim* 1901]

6) When lying down, say:

اللَّهُمَّ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا، إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا، وَإِنْ أَمَتَّهَا فَاغْفِرْ لَهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ.

Allāhumma Anta khalaqta nafsī wa Anta tawaffāhā; laka mamātuhā wa maḥyāhā. In aḥyaytahā faḥfaẓhā wa in amattahā faghfir lahā. Allāhumma innī as'alukal-ʿāfiyah.

O Allāh, You created my soul and You take my soul; unto You is its life and its death. If You grant it life, then protect

it, and if You cause it to die, then forgive it. O Allāh, I ask You for well-being.

[*Mukhtaṣar Muslim* 1898]

7) When the Prophet ﷺ retired to his bed, he would say:

اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى وَمُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ.

Allāhumma Rabbas-samāwāti wa Rabbal-arḍi wa Rabbal-'arshil-'aẓīm, Rabbanā wa Rabba kulli shay', fāliqal-ḥabbi wan-nawā wa munzilat-Tawrāti wal-Injīli wal-Furqān; a'ūdhu bika min sharri kulli shay'in Anta ākhidhun bi-nāṣiyatih. Allāhumma Antal-Awwalu fa-laysa qablaka shay', wa Antal-Ākhiru fa-laysa ba'daka shay'; wa Antaẓ-Ẓāhiru fa-laysa fawqaka shay'; wa Antal-Bāṭinu fa-laysa dūnaka shay'. Iqḍi 'annad-dayna wa aghninā minal-faqr.

O Allāh, Lord of the heavens, Lord of the earth, and Lord of the mighty throne, our Lord and Lord of everything, the splitter of the seed and the grain, the One who sent down the Tawrāh, the Injīl, and the Qur'ān; I seek refuge in You from the evil of everything which You have grasped by its forelock. You are the First, so there is nothing before You. You are the Last, so there is nothing after You. You are the Most High, so there is nothing above You. You are al-Bāṭin [aware of the subtlest secrets], so there is nothing closer

than You. Settle our debts and enrich us from poverty.

[*Mukhtaṣar Muslim* 1899, *Ṣaḥīḥ at-Tirmidhi* 3400]

8) The Prophet ﷺ said:

If you go to lie down, perform *wuḍū'* just like the *wuḍū'* for the prayer, then lie down on your right side and say:

اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ.

Allāhumma aslamtu nafsī ilayka wa wajahtu wajhī ilayk, wa fawwaḍtu amrī ilayk, wa alja'tu ẓahrī ilayk, raghbatan wa rahbatan ilayk; lā malja'a wa lā manjā minka illā ilayk; āmantu bi-kitābikal-ladhī anzalta wa bi-nabiyyikal-ladhī arsalt.

O Allāh, I submit myself to You, I have entrusted my affair to You, and I have turned my face to You; I seek refuge in You, having hope and fear of You. There is no refuge and no escape from You except to You. I have believed in Your Book that You have sent down and Your Prophet whom You have sent.

If you die during that night, you would have died upon the natural disposition and made these your last words.

[*Mukhtaṣar al-Bukhāri* 2426, *Ṣaḥīḥ al-Kalim* 34, *Aṣ-Ṣaḥīḥah* 2889]

9) Whoever says when going to sleep:

لاَ إِلَهَ إِلاَّ اَللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَلا حَوْلَ وَلا قُوَّةَ إِلا بِاللَّهِ، سُبْحَانَ اللَّهِ،

وَالْحَمْدُ لِلَّهِ، وَلا إِلَهَ إِلا اللَّهُ، وَاللهُ أَكْبَرُ.

Lā ilāha ill-Allāhu waḥdahu lā sharīka lah, lahul-mulku wa lahul-ḥamd, wa Huwa 'alā kulli shay'in qadīr, wa lā ḥawla wa lā quwwata illā billāh, subḥānallāhi wal-ḥamdulillāhi wa lā ilāha ill-Allāh, wallāhu Akbar.

There is none worthy of worship except Allāh, alone without partners, to Him belongs the dominion and to Him belongs the praise, and He has power over all things. There is no might and no power except with Allāh. Allāh is free from imperfection, and all the praises belong to Allāh; there is none worthy of worship except Allāh, and Allāh is the Greatest.

[He] will be forgiven for his sins, (or he said) for his mistakes, even if they are equivalent to the foam of the ocean.

[*Aṣ-Ṣaḥīḥah* 3414]

10) Whoever says when going to bed:

الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَآوَانِي، الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي وَسَقَانِي، الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ وَأَفْضَلَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّتِكَ أَنْ تُنَجِّيَنِي مِنَ النَّارِ.

Al-ḥamdulillāhilladhī kafānī wa āwānī. Al-ḥamdulillāhilladhī aṭ'amanī wa saqānī. Al-ḥamdulillāhilladhī manna 'alayya wa afḍal; Allāhumma innī as'aluka bi-'izzatika an tunajjiyanī minan-Nār.

All praises belong to Allāh, the One who has sufficed me and safeguarded me. All praises belong to Allāh, the One who has fed me and given me drink. All praises belong to Allāh, the One who has favored and honored me. O Allāh,

verily I ask You by Your might that You save me from the Fire.

Then he has praised Allāh by the praise of all those who praise Him from His creation.

[*Aṣ-Ṣaḥīḥah* 3444]

11) The Messenger of Allāh ﷺ used to say when going to bed:

الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَآوَانِي وَأَطْعَمَنِي وَسَقَانِي وَالَّذِي مَنَّ عَلَيَّ فَأَفْضَلَ وَالَّذِي أَعْطَانِي فَأَجْزَلَ والْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ اللَّهُمَّ رَبَّ كُلِّ شَيْءٍ وَمَالِكَ كُلِّ شَيْءٍ وَإِلَهَ كُلِّ شَيْءٍ أَعُوذُ بِكَ مِنَ النَّارِ.

Al-ḥamdulillāhilladhī kafānī wa āwānī wa aṭʿamanī wa saqānī. Al-ḥamdulillāhilladhī manna ʿalayya fa-afḍala wal-ḥamdulillāhilladhī aʿṭānī fa-ajzal, wal-ḥamdulillāhi ʿalā kulli ḥāl; Allāhumma Rabba kulli shay'in wa Mālika kulli shay'in wa Ilāha kulli shay', aʿūdhu bika minan-Nār.

All praises belong to Allāh, the One who has sufficed me, safeguarded me, fed me, and given me drink, the One who has favored and honored me, and the One who has given me, and He gave me abundantly. All praises belong to Allāh in every situation. O Allāh, the Lord of everything, its King, and the God of everything, I seek refuge in You from the Fire.

[*Ṣaḥīḥ al-Mawārid* 2357]

12) When the Prophet ﷺ would go to bed at night, he would say:

بِسْمِ اللَّهِ وَضَعْتُ جَنْبِي اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَأَخْسِئْ شَيْطَانِي وَفُكَّ رِهَانِي وَثَقِّلْ مِيزَانِي وَاجْعَلْنِي فِي النَّدِيِّ الأَعْلَى.

Bismillāhi waḍa'tu janbī; Allāhummagh-fir lī, dhanbī wa akhsi' shayṭānī, wa fukka rihānī wa thaqqil mīzānī waj'alnī fin-nadiyyil-a'lā.

In the name of Allāh, I have lain down on my side. O Allāh, forgive me of my sins, drive away my devil, release me from my liability, and gather me in the highest assembly.

[*Ṣaḥīḥ al-Jāmi'* 4649]

13) The Prophet ﷺ said to 'Alī and Fāṭimah ﵄, "Shall I not direct you to that which is better for you than a servant? When you go to sleep, say *subḥānallāh* (سُبْحَانَ اللَّهِ) 33 times, and *al-ḥamdulillāh* (الْحَمْدُ لِلَّهِ) 33 times, and *Allāhu Akbar* (اللهُ أَكْبَرُ) 34 times."

'Alī ﵁ said, "I did not abandon this practice since hearing it from the Messenger of Allāh ﷺ." It was said to him, "Not even during the night of Ṣiffīn (i.e., during the Battle of Ṣiffīn)?" He responded, "Not even during the night of Ṣiffīn."

[*Aṣ-Ṣaḥīḥah* 3596, *Mukhtaṣar al-Bukhāri* 2427, *Mukhtaṣar Muslim* 1895, *Ṣaḥīḥ al-Kalim* 29]

14) 'Ā'ishah ﵂ said that when the Prophet ﷺ went to bed every night, he would put his palms together and blow into them, and then he would recite into his palms:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝١ اللَّهُ الصَّمَدُ ۝٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝٤﴾

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝١ مِن شَرِّ مَا خَلَقَ ۝٢ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝٣ وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝٤ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝٥ ﴾

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝١ مَلِكِ النَّاسِ ۝٢ إِلَٰهِ النَّاسِ ۝٣ مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝٤ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝٥ مِنَ الْجِنَّةِ وَالنَّاسِ ۝٦ ﴾

Sūrah al-Ikhlāṣ (112), Sūrah al-Falaq (113), and Sūrah an-Nās (114).

Then he would wipe whatever part of his body he could, beginning with his head and his face and the front of his body. He would do this three times.

Shaykh al-Albāni said, "The *sunnah* is to blow into the hands first, then recite, and then rub over the body."

[*Aṣ-Ṣaḥīḥah* 3104]

15) Recite Āyatul-Kursi:

﴿ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝٢٥٥ ﴾

Allāh! None has the right to be worshiped but He, the Ever-Living, the One Who sustains and protects all that

exists. Neither slumber nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His knowledge except that which He wills. His *kursi* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

[Sūrah al-Baqarah 2:255]

Recite this until the end of it and there will be a protector from Allāh over you, and no devil will come close to you until the morning.

[*Ṣaḥīḥ al-Kalim* 26]

16) Whoever recites the last verses from Sūrah al-Baqarah during the night, it will suffice him:

﴿لِّلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ
أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ
وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ
أَحَدٍ مِّن رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ
﴿٢٨٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا
لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ أَنتَ مَوْلَانَا فَانصُرْنَا

﴿ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾ ﴾

To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh is Able to do all things. The Messenger (Muḥammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His angels, His Books, and His messengers. They say, "We make no distinction between His messengers," and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)." Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Protector and give us victory over the disbelieving people.

[Sūrah al-Baqarah 2:284-286]

[*Ṣaḥīḥ al-Kalim* 27]

17) Recite:

﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ... ﴾

Say: O you who disbelieve...

Sūrah al-Kāfirūn (109)

[*Ṣaḥīḥ at-Tirmidhi* 3403]

18) The Prophet ﷺ would not go to sleep until he recited:

﴿ الم ۞ تَنزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ ﴾ و ﴿ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ ﴾

Sūrah as-Sajdah (32) and Sūrah al-Mulk (67).

[*Aṣ-Ṣaḥīḥah* 585]

19) The Prophet ﷺ would not go to sleep until he recited:

﴿ الزُّمَر ﴾ و ﴿ بَنِي إِسْرَائِيلَ ﴾

Sūrah az-Zumar (39) and Sūrah al-Isrā'(17).

[*Aṣ-Ṣaḥīḥah* 641]

20) The Prophet ﷺ would not go to sleep until he recited the *suwar* of glorification.

[*Ṣaḥīḥ at-Tirmidhi* 3406]

And the *suwar* of glorification are Sūrah al-Ḥadīd (57), Sūrah al-Ḥashr (59), Sūrah aṣ-Ṣaff (61), Sūrah al-Jumu'ah (62), Sūrah at-Taghābun (64), and Sūrah al-A'lā (87).

What to Say When Removing Clothing for Sleep or Another Reason

1) The Messenger of Allāh ﷺ said:

To block the eyes of the *jinn* from the private areas of mankind when one of you undresses, he should say:

بِسْمِ اللَّهِ.

Bismillāh.

In the name of Allāh.

[*Ṣaḥīḥ al-Jāmi'* 3610]

The Supplication Said When Startled During Sleep

1) The Prophet ﷺ said:

When one of you goes to bed, let him say:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ.

A'ūdhu bi-kalimātillāhit-tāmmati min ghaḍabihi wa sharri 'ibādihi wa min hamazātish-shayāṭīni wa an yaḥḍurūn.

I seek refuge in the perfect words of Allāh from His anger, the evil of His slaves, and from the evil suggestions of the devils and their presence.

[*Aṣ-Ṣaḥīḥah* 364]

2) The Messenger of Allāh ﷺ used to teach those who were frightened in their sleep to say:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ.

A'ūdhu bi-kalimātillāhit-tāmmati min ghaḍabihi wa sharri 'ibādihi wa min hamazātish-shayāṭīni wa an yaḥḍurūn.

I seek refuge in the perfect words of Allāh from His anger, the evil of His slaves, and from the evil suggestions of the devils and their presence.

[*Ṣaḥīḥ al-Kalim* 38]

3) If startled at night, say:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا يَنْزِلُ مِنْ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ.

A'ūdhu bi-kalimātillāhit-tāmmatillatī lā yujāwizuhunna barrun wa lā fājirun min sharri mā yanzilu minas-samā'i wa mā ya'ruju fīhā, wa min sharri fitanil-layli wan-nahār, wa min kulli ṭāriqin illā ṭāriqan yaṭruqu bi-khayr, yā Raḥmān.

I seek refuge in the perfect words of Allāh, which neither the pious nor corrupt can exceed, from the evil of what descends from the sky and what ascends to it, from the evil of the trials of the night and day, and from every evil visitor, except the visitor who knocks with good; O Most Merciful!

[*Aṣ-Ṣaḥīḥah* 2738]

The Supplication Said When Turning Over During the Night

1) If the Messenger of Allāh ﷺ wriggled during the night, he would say:

لا إِلَهَ إِلا اللَّهُ الْوَاحِدُ الْقَهَّارُ، رَبُّ السَّمَوَاتِ وَرَبُّ الأَرْضِ وَمَا

بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ.

Lā ilāha ill-Allāhul-Wāḥidul-Qahhār, Rabbus-samāwāti wal-arḍi wa mā baynahumā, al-'Azīzul-Ghaffār.

There is none worthy of worship except Allāh, the One, the Dominator, the Lord of the heavens and the earth and all that is between them, the All-Mighty, the All-Forgiving.

[*Ṣaḥīḥ al-Mawārid* 2358, *Aṣ-Ṣaḥīḥah* 2066]

What to Say Upon Waking Up During the Night

1) Whoever wakes up during the night and mentions Allāh by saying:

لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الْحَمْدُ للهِ، وَسُبْحَانَ اللهِ، وَلاَ إِلَهَ إِلاَّ اللهُ، وَاللهُ أَكْبَرُ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ العَلِيِّ العَظِيمِ.

Lā ilāha ill-Allāhu waḥdahu lā sharīka lah, lahul-mulku wa lahul-ḥamdu wa Huwa 'alā kulli shay'in qadīr. Al-ḥamdulillāhi wa subḥānallāhi wa lā ilāha ill-Allāh, wallāhu Akbar, wa lā ḥawla wa lā quwwata illā billāhil-'Aliyyil-'Aẓīm.

There is none worthy of worship except Allāh, alone without partners, to Him belongs the dominion and to Him belongs the praise, and He has power over all things. All praises belong to Allāh, Allāh is free from imperfection, and there is none worthy of worship except Allāh; Allāh is the Greatest, and there is no might or power except with Allāh, the Exalted, the Great.

Then he says:

اللَّهُمَّ اغْفِرْلي!

Allāhummaghfir lī!

O Allāh, forgive me!

Or if he supplicates; his *du'ā'* will be answered. And if he performs *wuḍū'* and prays, his prayer will be accepted.

[*Mukhtaṣar al-Bukhāri* 576, *Ṣaḥīḥ al-Kalim* 35]

2) Whoever goes to his bed in a state of purification, each time he turns over during the night and asks Allāh for anything from the good of this life and the next life, Allāh will grant it to him.

[*Ṣaḥīḥ al-Kalim aṭ-Ṭayyib* 36]

3) The Prophet ﷺ slept until half the night [had passed], or slightly before that or slightly after that. He woke up, sat up, and wiped the sleep from his face with his hand. He looked to the sky and then recited the last 10 verses from Sūrah Āli 'Imrān.

﴿ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ... ﴾

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding…

[Sūrah Āli 'Imrān 3:190-200]

[*Mukhtaṣar al-Bukhāri* 92]

4) When the Messenger of Allāh ﷺ would stand during the middle of the night for prayer, he would say:

اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ لَكَ مُلْكُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لاَ إِلَهَ إِلاَّ أَنْتَ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

Allāhumma lakal-ḥamd, Anta Qayyimus-samāwāti wal-arḍi wa man fīhinna, wa laka Mulkus-samāwāti wal-arḍi wa man fīhinna; wa lakal-ḥamd; Anta Nūrus-samāwāti wal-arḍi wa man fīhinna; wa lakal-ḥamd, Anta Malikus-samāwāti wal-arḍ; wa lakal-ḥamd, Antal-Ḥaqqu wa wa'dukal-ḥaqq, wa liqā'uka ḥaqqun wa qawluka ḥaqq, wa Jannatuka ḥaqqun wan-Nāru ḥaqq, wan-Nabiyyuna ḥaqqun wa Muḥammadun (ṣallallāhu 'alayhi wa sallam) ḥaqq, was-sā'atu ḥaqq; Allāhumma laka aslamtu wa bika āmantu wa 'alayka tawakkaltu wa ilayka anabtu wa bika khāṣamtu wa ilayka ḥākamtu; faghfir lī mā qaddamtu wa mā akhkhartu wa mā asrartu wa mā a'lant, Antal-Muqaddimu wa Antal-Mu'akhkhir; lā ilāha illā-Anta wa lā ḥawla wa lā quwwata illā billāh.

O Allāh, to You is the praise, You are the Sustainer of the heavens and the earth and everyone in them. To You is the praise, You are the Sovereign of the heavens and the earth and everyone in them. To You is the praise, You are the Light of the heavens and the earth and everyone in them,

and to You be praise. You are the King of the heavens and the earth, and to You is the praise. You are the Truth, Your promise is true, the meeting with You is true, Your words are true, Paradise is true, Hell is true, the prophets are true, Muḥammad ﷺ is true, and the Hour (Day of Judgment) is true. O Allāh, to You I have submitted, and in You I have believed, and upon You I put my trust, and to You I have repented and devoted myself. With You I have argued, and to You I turn for judgment; thus, forgive me for my previous and future sins, that which I did in secret and openly. You are the One who brings forward and delays; there is none worthy of worship except You, and there is no might or power except with You.

[*Mukhtaṣar al-Bukhāri* 556]

Supplication & Seeking Forgiveness During the Last Third of the Night

1) The Messenger of Allāh ﷺ said, "Our Lord تبارك وتعالى descends every night to the lowest heavens and says, 'Who is supplicating to Me, so that I may answer him? Who is asking of Me, so that I may give him? Who is seeking My forgiveness, so that I may forgive him?'"

[*Mukhtaṣar al-Bukhāri* 750]

2) The Prophet ﷺ said, "The closest the Lord is to the slave is during the middle of the last part of the night; thus, if you are able to be from those who remember Allāh during this hour, then do so."

[*Ṣaḥīḥ at-Tirmidhi* 3579]

The *Qunūt* Supplication During Witr

Shaykh al-Albāni said, "After completing the recitation and before going into *rukū'*, sometimes the supplication of *qunūt* is recited."

1) The supplication that the Prophet ﷺ taught his grandson al-Ḥasan bin 'Alī رضي الله عنه.

He said:

The Messenger of Allāh ﷺ taught me some words that I say during *qunūt* sometimes:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلاَ يُقْضَى عَلَيْكَ وَإِنَّهُ لاَ يَذِلُّ مَنْ وَالَيْتَ وَلاَ يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ، لاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ.

Allāhummah-dinī fīman hadayt, wa 'āfinī fīman 'āfayt, wa tawallanī fīman tawallayt, wa bārik lī fīmā a'ṭayt, wa qinī sharra mā qaḍayt, fa-innaka taqḍī wa lā yuqḍā 'alayk, wa innahu lā yadhillu man wālayt, wa lā ya'izzu man 'ādayt, tabārakta Rabbanā wa ta'ālayt; lā manjā minka illā ilayk.

O Allāh, guide me among those whom You have guided, pardon me among those whom You have pardoned, turn to me in friendship among those to whom You have turned in friendship, bless me in what You have bestowed, and save me from the evil of what You have decreed. For verily, You decree and none can influence You; and he is not humiliated, he whom You have befriended, nor is he honored, he who is Your enemy. Blessed are You, O Lord, and Exalted.

There is no place of safety from You except with You.

[*Ṣaḥīḥ Abī Dāwūd* 1281, *Ṣifah aṣ-Ṣalāh* 180, *Qiyām Ramaḍān* 31]

Shaykh al-Albāni said, "There is no problem with making the *qunūt* after *rukū'* and adding supplication against the disbelievers, salutation and prayers for the Prophet ﷺ, and supplication for the Muslims during the last half of Ramaḍān. This has been affirmed from the *imāms* during the era of 'Umar ﷺ."

2) 'Abdur-Raḥmān bin 'Abdul-Qāri said, "We used to invoke the curses upon the disbelievers during the last half of Ramaḍān."

اللَّهُمَّ قَاتِلِ الْكَفَرَةَ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِكَ، وَيُكَذِّبُونَ رُسُلَكَ وَلا يُؤْمِنُونَ بِوَعْدِكَ، وَخَالِفْ بَيْنَ كَلِمَتِهِمْ، وَأَلْقِ فِي قُلُوبِهِمُ الرُّعْبَ، وَأَلْقِ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ، إِلَهَ الْحَقِّ.

Allāhumma qātilil-kafaratalladhīna yaṣuddūna 'an sabīlik, wa yukadhdhibūna rusulaka wa lā yu'minūna bi-wa'dik, wa khālif bayna kalimatihim wa alqi fī qulūbihimur-ru'b, wa alqi 'alayhim rijzaka wa 'adhābak, Ilāhal-ḥaqq.

O Allāh, destroy the disbelievers who seek to prevent people from following Your path and who disbelieve in Your messengers and do not believe in the Day of Resurrection. Create disunity among them and instill fear in their hearts, and send Your wrath and punishment upon them, O God of truth.

"Then we would send salutations upon the Prophet ﷺ and supplicate for the Muslims with good, and then seek forgiveness for the believers."

He said, "And after cursing the disbelievers, sending salutations upon the Prophet, and seeking forgiveness for the believing men and women, we would say:

اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ، وَلَكَ نَسْعَى وَنَحْفِدُ، نَرْجُو رَحْمَتَكَ رَبَّنَا، وَنَخَافُ عَذَابَكَ الْجِدَّ، إِنَّ عَذَابَكَ لِمَنْ عَادَيْتَ مُلْحَقٌ.

Allāhumma iyyāka na'budu wa laka nuṣallī wa nasjud, wa ilayka nas'ā wa naḥfid, wa narjū raḥmataka Rabbanā wa nakhāfu 'adhābakal-jadd, inna 'adhābaka li-man 'ādayta mulḥaq.

O Allāh, You (alone) we worship and to You (alone) we pray and prostrate; for Your sake we strive and worship. We hope for Your mercy, our Lord, and we fear Your inevitable punishment, for Your punishment will surely befall the one whom You oppose.

"Then we would say *takbīr* and prostrate."

[*Qiyām Ramaḍān* 31, 32]

Remembrance After Witr

Shaykh al-Albāni ﷺ said, "It is from the Sunnah to supplicate at the end of the Witr, either before the *salām* or after the *salām*."

1) The Prophet ﷺ used to say at the end of his Witr:

اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

Allāhumma a'ūdhu bi-riḍāka min sakhaṭika wa bi-mu'āfātika min 'uqūbatik, wa a'ūdhu bika mink, lā aḥṣī thanā'an 'alayk, Anta kamā athnayta 'alā nafsik.

O Allāh, I seek refuge with Your pleasure from Your wrath, in Your forgiveness from Your punishment, and in You from You. I cannot praise You enough, You are as You have praised Yourself.

[*Ṣaḥīḥ Abī Dāwūd* 1282]

2) The Prophet ﷺ used to recite Sūrah al-A'lā in the first *rak'ah* of the Witr, Sūrah al-Kāfirūn in the second *rak'ah,* and Sūrah al-Ikhlāṣ, Sūrah al-Falaq, and Sūrah an-Nās in the third *rak'ah.*

3) When the Prophet ﷺ would say the *taslīm* to exit the prayer, he would say:

سُبْحَانَ الْمَلِكُ الْقُدُّوس.

Subḥānal-Malikul-Quddūs.

Perfect is the Holy King.

He would say this three times, elongating his voice the third time.

[*Ṣaḥīḥ an-Nasā'i* 1752, *Qiyām Ramaḍān* 33, *Ṣaḥīḥ Abī Dāwūd* 1284]

Supplication of *Qunūt* In the Five Daily Prayers During Calamity

1) Shaykh al-Albāni رحمه الله said:

When the Prophet ﷺ wanted to supplicate against someone

or supplicate for someone, he would say the *qunūt* during the final *rak'ah* after *rukū'*, after saying, 'Verily, Allāh hears those who praise Him, O our Lord to You is the praise.' His supplication would be audible and he would raise his hands, and those behind him would say *āmīn.* He would say the *qunūt* during the five daily prayers. But he would not say *qunūt* unless he supplicated for a people or supplicated against a people.

Sometimes he would say:

اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ
اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ وَاجْعَلْهَا عَلَيْهِمْ كَسِنِي يُوسُفَ
اللَّهُمَّ الْعَنْ لِحْيَانَ وَرِعْلاً وَذَكْوَانَ وَعُصَيَّةَ عَصَتِ اللَّهَ وَرَسُولَهُ.

O Allāh, rescue al-Walīd bin al-Walīd, and Salamah bin Hishām, and 'Ayyāsh bin Abī Rabī'ah. O Allāh! Trample Muḍar severely and cause them a famine similar to the famine of Yūsuf. O Allāh! Curse Liḥyān, Ri'lā, Dhakwān, and 'Uṣayyah, for they disobeyed Allāh and His Messenger.

Then when he completed the *qunūt,* he would say:

اللهُ اَكْبَرُ.

Allāhu Akbar.

Allāh is the Greatest.

[*Ṣifah aṣ-Ṣalāh* 178, 179]

Shaykh al-Albāni رحمه الله said, "As for wiping the face with the two hands after *du'ā'*, this action is not prescribed, so it is an innovation. As for doing so outside of the prayer, then it is also not authentic. Every narration mentioning this is weak,

with some narrations being weaker than others. This has been explained in *Weak Narrations of Abī Dāwūd* (262) and *Authentic Narrations* (597). For this reason, al-'Izz bin 'Abdis-Salām said, 'No one wipes his face with his hands after saying *du'ā'* except one who is ignorant.' (*Fatāwā al-'Izz bin 'Abdis-Salām*, p. 47)."

[*Ṣifah aṣ-Ṣalāh* 178]

What to Do Upon Having a Bad Dream

1) The Messenger of Allāh ﷺ said, "Visions are from Allāh, while dreams are from the Shayṭān, so if one of you sees something he hates (in a dream), then let him spit dryly on his left side three times when he awakes. And let him seek refuge in Allāh from the evil of the dream and it will not harm him *inshāAllāh.*"

Abū Salamah said, "Before this, whenever I had a bad dream, it was heavier upon me than a mountain, but when I heard this *ḥadīth,* I no longer cared about them."

2) In another narration, he said, "Before, it would cause me stress when I had a bad dream, until I heard Abū Qatādah say, 'I used to have bad dreams and they would make me sick, until I heard the Messenger of Allāh ﷺ saying, "The righteous vision is from Allāh, so if anyone sees that which he loves, then do not inform anyone except those you love. And if one of you sees something he hates, then do not inform anyone; rather, spit dryly on your left side and seek refuge in Allāh from the accursed Shayṭān, from the evil that he saw, and then it will not harm him."'"

[*Mukhtaṣar al-Bukhāri* 2634, *Mukhtaṣar Muslim* 1516, 1517]

3) The Messenger of Allāh ﷺ said, "If any of you sees a dream he hates, then let him spit on his left side three times and seek refuge in Allāh from the Shayṭān three times, and then sleep on a different side than the one he was sleeping on before."
[*Mukhtaṣar Muslim* 1518, *Ṣaḥīḥ al-Kalim aṭ-Ṭayyib* 40]

4) The Prophet ﷺ said, "If any one of you sees a vision that amazes him, then he can narrate it if he wills, but if you see something you hate, then do not narrate it to anyone; rather, stand and pray."

[*Aṣ-Ṣaḥīḥah* 1341]

The Messenger of Allāh ﷺ said, "If one of you sees a vision that amazes him, then you can mention and explain it, but if you see something evil, then do not mention it or explain it."

[*Aṣ-Ṣaḥīḥah* 1340]

Summary:

If the person sees a bad dream, he should:

1) Spit dryly on his left side

2) Seek refuge in Allāh from the Shayṭān and the evil he saw, three times

3) Sleep on a different side

4) Stand and pray

5) Not explain the dream to anyone

6) Not mention the dream to anyone

Remembrance for Waking Up from Sleep

1) When waking from sleep, say:

الْحَمْدُ للهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

Al-ḥamdulillāhilladhī aḥyānā ba'da mā amātanā, wa ilayhin-nushūr.

All praises belong to Allāh, the One who brought us to life after causing us to die, and to Him is the return.

[*Aṣ-Ṣaḥīḥah* 2754, *Mukhtaṣar al-Bukhāri* 2425]

2) When waking from sleep, say:

الحمدُ للهِ الذي رَدَّ عَلَيَّ رُوحِي، وعافاني في جسدي، وأَذِنَ لي بِذِكْرِهِ.

Al-ḥamdulillāhilladhī radda 'alayya rūḥī wa 'āfānī fī jasadī wa adhina lī bi-dhikrih.

All praises belong to Allāh, the One who returned my soul to me, granted well-being to my body, and permitted me to remember Him.

[*Ṣaḥīḥ al-Kalim* 37]

Supplication for Entering the Bathroom

1) The Messenger of Allāh ﷺ said:

The covering that conceals the private parts of man from the *jinn* when they enter the bathroom is for them to say:

بِسْمِ اللهِ.

Bismillāh.

In the name of Allāh.

[*Al-Irwā'* 50]

2) Upon entering the bathroom, say:

أَعُوذُ بِاللَّهِ مِنْ الْخُبُثِ وَالْخَبَائِثِ.

A'ūdhu billāhi minal-khubuthi wal-khabā'ith.

I seek refuge in Allāh from the male and female devils.

[*Ṣaḥīḥ Abī Dāwūd* 6]

Upon entering the bathroom, say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْخُبُثِ وَالْخَبَائِثِ.

Allāhumma innī a'ūdhu bika minal-khubuthi wal-khabā'ith.

O Allāh, I seek refuge in You from the male and female devils.

[*Mukhtaṣar al-Bukhāri* 94]

Shaykh al-Albāni رحمه الله said, "The scholars have agreed that this means the supplication is said when the person intends to enter the bathroom. And know—there is nothing in these narrations or any other narrations that indicates this should be said in an audible voice."

[*Tamām al-Minnah* 58, *aḍ-Ḍa'īfah* 3/116]

Supplication for Exiting the Bathroom

1) When exiting the bathroom, say:

غُفْرَانَكَ.

Ghufrānak.

I seek Your forgiveness.

[*Ṣaḥīḥ Abī Dāwūd* 4020]

Supplication for Wearing New Clothes

1) When the Messenger of Allāh ﷺ would put on a new garment, he would call it by its name, whether it was a shirt or a turban, and then he would say:

اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ مِنْ خَيْرِهِ، وَخَيْرِ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ، وَشَرِّ مَا صُنِعَ لَهُ.

Allāhumma lakal-ḥamd, Anta kasawtanīh, as'aluka min khayrihi wa khayri mā ṣuni'a lah, wa a'ūdhu bika min sharrihi wa sharri mā ṣuni'a lah.

O Allāh, to You is the praise, You have dressed me in it. I ask You for the good of it and the good for which it was made, and I seek refuge with You from the evil of it and the evil for which it was made.

[*Ṣaḥīḥ Abī Dāwūd* 4020]

2) Whoever puts on a garment, then let him say:

الْحَمْدُ للهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلاَ قُوَّةٍ.

Al-ḥamdulillāhilladhī kasānī hadhath-thawba wa razaqanīhi min ghayri ḥawlim-minnī wa lā quwwah.

All praises belong to Allāh, the One who dressed me in this garment and provided me with it without any might or power from me.

The one who says this will be forgiven for his previous sins.

[*Ṣaḥīḥ Abī Dāwūd* 4023]

Shaykh al-Albāni ﷺ said, "The word 'new' is added and it has no basis, although this is the intent of the narration."

[*Ṣaḥīḥ at-Targhīb* 2/461]

Supplication Made for the Person Wearing a New Garment

1) Say to the person wearing a new garment:

اِلْبَسْ جَدِيدًا، وَعِشْ حَمِيدًا، وَمُتْ شَهِيدًا، وَيَرْزُقُكَ اللهُ قُرَّةَ عَيْنٍ فِي الدُّنْيَا وَالآخِرَةِ.

Ilbas jadīdan wa 'ish ḥamīdan wa mut shahīd, wa yarzuqukallāhu qurrata 'aynin fid-dunyā wal-ākhirah.

Wear it new, live praiseworthy, die a martyr, and may Allāh provide you with a coolness for your eyes in this life and the next.

[*Aṣ-Ṣaḥīḥah* 352, *Ṣaḥīḥ al-Jāmi'* 1234]

Say to the person wearing a new garment:

أَبْلِي وَأَخْلِقِي.

Ablī wa akhliqī.

Wear it out and make it ragged.

He said this twice.

[*Ṣaḥīḥ Abī Dāwūd* 4024]

Say to the person wearing a new garment:

تُبْلِي وَيُخْلِفُ اللهُ تَعَالَى.

Tublī wa yukhlifullāhu ta'ālā.

May you wear it and may Allāh the Exalted replace it.

[*Ṣaḥīḥ Abī Dāwūd* 4020]

Mentioning the Name of Allāh During *Wuḍū'*

1) The Messenger of Allāh ﷺ said, "There is no prayer for the person who is not in a state of purification (*wuḍū'*) and there is no *wuḍū'* for the person who does not mention the name of Allāh."

[*Ṣaḥīḥ Abī Dāwūd* 101]

Shaykh al-Albāni رحمه الله said, "The obligation of mentioning the name of Allāh at the time of *wuḍū'* is what is apparent. And there is no proof that it is only recommended and not obligatory; rather, its obligation has been affirmed."

[*Tamām al-Minnah* 89]

Remembrance Said After *Wuḍū'*

1) There is none of you who performs *wuḍū'* and perfects his *wuḍū'* and then says:

أَشْهَدُ أَن لاَّ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

Ash-hadu al-lā ilāha ill-Allāhu waḥdahu lā sharīka lah, wa ash-hadu anna Muḥammadan ʿabduhu wa Rasūluh.

I bear witness that nothing has the right to be worshiped except Allāh, alone without partners, and I bear witness that Muḥammad is His slave and His Messenger.

Except that the eight doors of Paradise will be opened for him, and he can enter through any of them he wishes.

At-Tirmidhi added:

اَللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.

Allāhummaj-ʿalnī minat-tawwābīna waj-ʿalnī minal-mutaṭahhirīn.

O Allāh, make me from those who repent and make me from those who are pure.

[*Al-Irwā'* 96]

2) Whoever performs *wuḍū'* and then says:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَن لاَّ إِلَهَ إِلاَّ أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

Subḥānakal-lāhumma wa bi-ḥamdik, ash-hadu al-lā ilāha illā

Ant, astaghfiruka wa atūbu ilayk.

How perfect You are, O Allāh, and to You is the praise. I bear witness that nothing has the right to be worshiped except You. I seek Your forgiveness and I turn to You in repentance.

It will be written in a parchment and sealed with a seal that will not be broken until the Day of Judgment.

[*Aṣ-Ṣaḥīḥah* 2333, 2651]

Prayer After *Wuḍū'*

1) Abū Hurairah ﵁ narrated:

The Messenger of Allāh ﷺ said to Bilāl, "O Bilāl, tell me about the most hopeful deed you have done in Islām, for surely I heard your footsteps in front of me in Paradise."

He responded, "The most hopeful action I have done is [that] there was never a time during the day or night in which I performed *wuḍū'* except that I prayed what was decreed for me to pray with that purification."

[*Mukhtaṣar al-Bukhāri* 573, *Ṣaḥīḥ at-Targhīb* 226]

2) 'Uqbah bin 'Āmir ﵁ narrated:

The Messenger of Allāh ﷺ said, "There is no one who performs *wuḍū'* and perfects his *wuḍū'*, [then] prays two *raka'āt* with an attentive heart and body, except that Paradise will be obligatory for him."

[*Ṣaḥīḥ Abī Dāwūd* 906]

3) Zayd bin Khālid al-Juhani ﵁ narrated:

The Messenger of Allāh ﷺ said, "Whoever performs *wuḍū'* and perfects his *wuḍū'*, then prays two *raka'āt* without being neglectful in his prayer, will be forgiven for his previous sins."

[*Ṣaḥīḥ Abī Dāwūd* 907]

What to Say Upon Leaving the Home

1) Whoever says upon leaving the home:

بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ، لاَ حَوْلَ وَلَا قُوَّةَ إِلاَّ بِاللهِ تَعَالَى.

Bismillāh, tawakkaltu 'alallāh, wa lā ḥawla wa lā quwwata illā billāhi ta'ālā.

In the name of Allāh, I have placed my trust in Allāh, and there is no might or power except from Allāh the Exalted.

It will be said to him, "You have been sufficed, protected, and guided." A Shayṭān will turn toward another Shayṭān and say, "What can you do with a man who has been guided, taken care of, and protected?"

[*Ṣaḥīḥ al-Kalim* 44]

2) When leaving the home, say:

بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَضِلَّ أَوْ أُضَلَّ، أَوْ أَزِلَّ أو أُزَلَّ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ، أَوْ أَجْهَلَّ أَوْ يُجْهَلَّ عَلَيَّ، أو أن أبغي أو يبغى علي.

Bismillāh, tawakkaltu 'alallāh, Allāhumma innī a'ūdhu bika min an aḍilla aw uḍall, aw azilla aw uzall, aw aẓlima aw uẓlam, aw ajhalla aw yujhallu 'alayy, aw an abghī aw yubghā 'alayy.

In the name of Allāh, I put my trust in Allāh. O Allāh, I seek refuge with You lest I should stray or be led astray, slip or be tripped, oppress or be oppressed, behave foolishly or be treated foolishly, or wrong or be wronged.

[*Hidāyah ar-Ruwāh* 2376, *Aṣ-Ṣaḥīḥah* 3163, *Ṣaḥīḥ al-Kalim aṭ-Ṭayyib* 45]

Shaykh al-Albāni said, "The person should also pray two *raka'āt* if they intend to leave the home. This is based upon the following narration."

3) Abū Hurairah ﷺ narrated:

The Prophet ﷺ said, "When one of you intends to leave his home, then let him pray two *raka'āt*. This will prevent him from having an evil exit. And when you enter your home, then pray two *raka'āt*. This will prevent you from having an evil entrance."

[*Aṣ-Ṣaḥīḥah* 1323]

Remembrance Upon Entering the Home

1) The Prophet ﷺ said, "When someone enters their home, let them remember Allāh upon entering and when they eat. And the Shayṭān will say, 'You have no place to stay tonight and you have no dinner.'

"But if he does not remember Allāh the Exalted upon entering his home, the Shayṭān will say, 'You have found shelter tonight.' And if the person does not mention Allāh upon their food, the Shayṭān will say, 'You have found shelter and dinner tonight.' "

[*Mukhtaṣar Muslim* 1297]

2) The Messenger of Allāh ﷺ said to me, "O young boy, when you enter your home, give the greeting of *salām* upon your family. It will be a blessing for you and upon your family."

[*Ṣaḥīḥ al-Kalim* 47]

3) The Messenger of Allāh ﷺ said, "There are three individuals who are upon the protection and guarantee of Allāh; if they live, they will be provided for and sufficed, and if they die, they will enter Paradise. They are the ones who enter their home and give the *salām*..."

[*Ṣaḥīḥ at-Targhīb* 319, *Ṣaḥīḥ al-Jāmi'* 3053]

Shaykh al-Albāni said, "The person should pray two *raka'āt* upon entering the home, based upon the following *ḥadīth*."

4) Abū Hurairah رضي الله عنه narrated:

The Prophet ﷺ said, "When one of you intends to leave his home, let him pray two *raka'āt;* this will prevent you from an evil exit. And when you enter your home, pray two *raka'āt*; this will prevent you from an evil entrance."

[*Aṣ-Ṣaḥīḥah* 1323]

Supplication for Going to the *Masjid*

1) When going to the *masjid*, say:

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَعَظِّمْ لِي نُورًا.

Allāhummaj-'al fī qalbī nūran wa fī baṣarī nūran wa fī sam'ī nūr, wa 'an yamīnī nūran wa 'an yasārī nūr, wa fawqī nūran wa taḥtī nūr, wa amāmī nūran wa khalfī nūr, wa 'aẓẓim lī nūr.

O Allāh, place in my heart light, and in my sight light, and in my hearing light, and on my right side light, and on my left side light, and above me light, and beneath me light, and in front of me light, and behind me light; O Allāh, grant me light.

[*Mukhtaṣar al-Bukhāri* 92, *Mukhtaṣar Muslim* 379]

Supplication for Entering the *Masjid*

1) When entering the *masjid*, say:

أَعُوذُ بِاللهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ.

A'ūdhu billāhil-'Aẓīmi wa bi-Wajhihil-karīmi wa sulṭānihil-qadīm minash-Shayṭānir-rajīm.

I seek refuge in Allāh the Great, and His noble Face and His ancient authority, from the accursed Shayṭān.

He said, "If he says that, Shayṭān says, 'He has been protected from me the remainder of the day.'"

[*Ṣaḥīḥ Abī Dāwūd* 485]

When entering the *masjid,* say:

بِسْمِ اللهِ وَالصَّلاةُ وَالسَّلامُ عَلَى رَسُولِ اللهِ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

Bismillāh, waṣ-ṣalātu was-salāmu 'alā Rasūlillāh, Allāhummaftaḥ lī abwāba raḥmatik.

In the name of Allāh, and may the salutations and *salām* be upon the Messenger of Allāh. O Allāh, open for me the doors of Your mercy.

[*Ṣaḥīḥ Ibn Mājah* 632, *Tamām al-Minnah* 290, *Tarāju' al-'Allāmah* 510]

2) When you enter the *masjid*, say:

بِسْمِ اللهِ وَالسَّلاَمُ عَلَى رَسُولِ اللهِ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، وَسَهِّل لَّنَا أَبْوَابَ رَحْمَتِكَ.

Bismillāh, was-salāmu 'alā Rasūlillāh, Allāhumma ṣalli 'alā Muḥammadin wa 'alā āli Muḥammad, wa sahhillanā abwāba raḥmatik.

In the name of Allāh, may the *salām* be upon the Messenger of Allāh. O Allāh, send salutations upon Muḥammad and upon the family of Muḥammad, and make easy for me the doors of Your mercy.

And when you leave, then say the same statement, but say:

وَسَهِّل لَّنَا أَبْوَابَ فَضْلِكَ.

Wa sahhillanā abwāba faḍlik.

And make easy for me the doors of Your virtue.

[*Virtue of Sending Salutations Upon the Prophet* ﷺ 72]

3) Shaykh al-Albāni said:

The person should say as the Prophet ﷺ said:

بِسْمِ اللهِ اللَّهُمَّ صَلِّ على محمدٍ وسلِّم اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

Bismillāh, Allāhumma ṣalli 'alā Muḥammadin wa sallim, Allāhummaftaḥ lī abwāba raḥmatik.

In the name of Allāh, and may the salutations and *salām* be upon the Messenger of Allāh. O Allāh, open for me the doors of Your mercy.

This supplication is obligatory, due to the command from the Messenger of Allāh ﷺ in his statement, "When one of you enters the *masjid,* let him send salutations upon the Prophet ﷺ and then say, 'O Allāh, open for me the doors of Your mercy.' And when one of you exits the *masjid,* then send salutations upon the Prophet ﷺ and then say:

اللَّهُمَّ أَجِرْنِي مِنْ الشَّيْطَانِ الرَّجِيمِ.

Allāhumma ajirnī minash-Shayṭānir-rajīm.

"O Allāh, recuse me from the accursed Shayṭān."

[*Ath-Thamar al-Mustaṭāb* 604, 610]

Supplication for Exiting the *Masjid*

1) When leaving the *masjid,* say:

بِسْمِ اللهِ وَالصَّلاَةُ وَالسَّلاَمُ عَلَى رَسُولِ اللهِ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ فَضْلِكَ.

Bismillāh, waṣ-ṣalātu was-salāmu 'alā Rasūlillāh, Allāhummaftaḥ lī abwāba faḍlik.

In the name of Allāh, and may the salutations and *salām* be upon the Messenger of Allāh. O Allāh, open for me the doors to Your virtue.

[*Ṣaḥīḥ Ibn Mājah* 632, *Tamām al-Minnah* 290, *Tarāju' al-'Allāmah* 510]

When leaving the *masjid,* say:

اللَّهُمَّ اعْصِمْنِي مِنْ الشَّيْطَانِ الرَّجِيمِ.

Allāhumma'ṣimnī minash-Shayṭānir-rajīm.

O Allāh, save me from the accursed Shayṭān.

[*Ṣaḥīḥ Ibn Mājah* 780]

2) The Messenger of Allāh ﷺ said:

When one of you leaves the *masjid,* let him send the *salām* upon the Prophet ﷺ, and let him say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ.

Allāhumma innī as'aluka min faḍlik.

O Allāh, verily I ask You from Your virtue.

[*Ṣaḥīḥ Abī Dāwūd* 484]

3) When you exit the *masjid,* say:

بِسْمِ اللهِ وَالسَّلَامُ عَلَى رَسُولِ اللهِ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، وَسَهِّلْ لَنَا أَبْوَابَ فَضْلِكَ.

Bismillāh, was-salāmu 'alā Rasūlillāh, Allāhumma ṣalli 'alā Muḥammadin wa 'alā āli Muḥammad, wa sahhillanā abwāba faḍlik.

In the name of Allāh, and may the *salām* be upon the Messenger of Allāh. O Allāh, send salutations upon Muḥammad and the family of Muḥammad, and make easy for me the doors of Your virtue.

[*Virtue of Sending Salutations Upon the Prophet* ﷺ 72]

Shaykh al-Albāni رحمه الله said:

The person should leave the *masjid* with his left foot first and enter the *masjid* with his right foot first, because this is from the Sunnah. And he should say:

بِسْمِ اللهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلِّم، وَعَلَى آلِ مُحَمَّدٍ، اللَّهُمَّ اِنِي اَسْأَلُكَ مِنْ فَضْلِكَ.

Bismillāh, Allāhumma ṣalli ʿalā Muḥammadin wa sallim, wa ʿalā āli Muḥammad. Allāhumma innī as'aluka min faḍlik.

In the name of Allāh; O Allāh, send salutations upon Muḥammad and *salām,* and upon the family of Muḥammad. O Allāh, verily I ask You from Your virtue.

And the person says:

اللَّهُمَّ اعْصِمْنِي مِنْ الشَّيْطَانِ الرَّجِيمِ.

Allāhumma'simnī minash-Shayṭānir-rajīm.

O Allāh, save me from the accursed Shayṭān.

And in another wording:

اللَّهُمَّ أَجِرْنِي مِنْ الشَّيْطَانِ الرَّجِيمِ.

Allāhumma ajirnī min ash-Shaytānir-rajīm.

O Allāh, recuse me from the accursed Shayṭān.

And in another wording:

اللَّهُمَّ اعْذِنِي مِنْ الشَّيْطَانِ الرَّجِيمِ.

Allāhumma'dhinī minash-Shayṭānir-rajīm.

O Allāh, give me refuge from the accursed Shayṭān.

These supplications are obligatory due to the command, as we have previously mentioned.

[*Ath-Thamar al-Mustaṭāb* 628]

The Virtue of the *Adhān*

1) The Messenger of Allāh ﷺ said, "If the people knew what (reward) there is in the call (to prayer) and the first row, and there was no way to settle the matter other than drawing lots, they would draw lots for it."

[*Ṣaḥīḥ at-Targhīb* 231]

2) The Messenger of Allāh ﷺ said, "The one who calls the *adhān* will be forgiven as far as his voice reaches, and whatever hears him, animate or inanimate, confirms what he says, and he will have a reward like that of those who pray with him."

[*Ṣaḥīḥ at-Targhīb* 234]

3) The Messenger of Allāh ﷺ said, "Those who call the *adhān* will have the longest necks on the Day of Judgment."

[*Ṣaḥīḥ at-Targhīb* 242]

4) The Messenger of Allāh ﷺ said, "Whoever gives the call to prayer for 12 years will be guaranteed Paradise, and for each day 60 good deeds will be recorded for him by virtue of his

adhān, and 30 good deeds by virtue of his *iqāmah*."
[*Ṣaḥīḥ at-Targhīb* 248]

Remembrance Upon Hearing the *Adhān*

1) The Messenger of Allāh ﷺ said, "When you hear the *adhān*, repeat what the caller to prayer is saying."

2) The Messenger of Allāh ﷺ said:

إِذَا قَالَ الْمُؤَذِّنُ: اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، فَقَالَ أَحَدُكُمْ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ، ثُمَّ قَالَ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ، قَالَ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ، ثُمَّ قَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، قَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، ثُمَّ قَالَ: حَيَّ عَلَى الصَّلاَةِ، قَالَ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ، ثُمَّ قَالَ: حَيَّ عَلَى الْفَلاَحِ، قَالَ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ، ثُمَّ قَالَ: اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، قَالَ: اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، ثُمَّ قَالَ: لاَ إِلَهَ إِلاَّ اللهُ، قَالَ: لاَ إِلَهَ إِلاَّ اللهُ مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ.

When the caller to prayer says, "Allāh is the Greatest, Allāh is the Greatest" *(Allāhu Akbar, Allāhu Akbar)*, and the listener says, "Allāh is the Greatest, Allāh is the Greatest" *(Allāhu Akbar, Allāhu Akbar)*; then he says, "I bear witness that nothing has the right to be worshiped except Allāh" *(ash-hadu al-lā ilāha ill-Allāh)*, and the listener says, "I bear witness that nothing has the right to be worshiped except Allāh" *(ash-hadu al-lā ilāha ill-Allāh)*; then he says, "I bear witness that Muḥammad is the Messenger of Allāh *(ash-hadu anna Muḥammadar-Rasūlillāh)*, and the listener says, "I bear witness that Muḥammad is the

Messenger of Allāh" *(ash-hadu anna Muḥammadar-Rasūlillāh);* then he says, "Rush to the prayer" *(ḥayya 'alāṣ-ṣalāh),* and the listener says, "There is no might or power except with Allāh" *(lā ḥawla wa lā quwwata illā billāh);* then he says, "Rush to success" *(ḥayya 'alāl-falāḥ),* and the listener says, "There is no might or power except with Allāh" *(lā ḥawla wa lā quwwata illā billāh);* then he says, "Allāh is the Greatest, Allāh is the Greatest *(Allāhu Akbar, Allāhu Akbar),* and the listener says, "Allāh is the Greatest, Allāh is the Greatest" *(Allāhu Akbar, Allāhu Akbar);* then he says, "Nothing deserves to be worshiped except Allāh" *(lā ilāha ill-Allāh),* and the listener says, "Nothing deserves to be worshiped except Allāh" *(lā ilāha ill-Allāh);* if the listener says this from his heart, he will enter Paradise.

[*Ṣaḥīḥ al-Kalim* 56]

3) The Messenger of Allāh ﷺ said:

Whoever says upon hearing the caller to prayer say the *shahādah*:

وَأَنَا أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللهِ رَبًّا وَبِمُحَمَّدٍ رَسُولاً، وَبِالإِسْلاَمِ دِينًا.

Wa ana ash-hadu al-lā ilāha ill-Allāh, waḥdahu lā sharīka lah, wa anna Muḥammadan 'abduhu wa Rasūluh, wa raḍītu billāhi Rabban wa bi-Muḥammadin Rasūlan wa bil-Islāmi dīna.

And I bear witness that nothing has the right to be worshiped except Allāh, alone without partners, and Muḥammad is His slave and His Messenger. I am pleased with Allāh as Lord, and with Muḥammad as a Messenger, and Islām as a religion.

Then he will be forgiven.

[*Ṣaḥīḥ Abī Dāwūd* 537]

Shaykh al-Albāni رحمه الله said, "When is this extra part of the supplication said? It is said when the caller to prayer says the *shahādah*. It is a powerful addition that is rarely found in the books, so adhere to it. It is said before the completion of the *adhān*."

[*Ath-Thamar al-Mustaṭāb* 183, 184]

Shaykh al-Albāni رحمه الله said, "It is permissible for the one hearing the *adhān* to only say 'I, and I,' instead of saying what the caller to prayer has said: 'I bear witness that nothing has the right to be worshiped except Allāh, I bear witness that Muḥammad is the Messenger of Allāh.'"

4) 'Ā'ishah رضي الله عنها narrated:

When the Messenger of Allāh ﷺ would hear the caller to prayer saying the *shahādah,* he would say:

أَنَا وأَنَا.

Ana wa ana.

I, and I.

[*Ath-Thamar al-Mustaṭāb* 184]

Shaykh al-Albāni رحمه الله said, "Upon completion of responding to the caller to prayer, the person should send salutations upon the Prophet ﷺ. And whoever sends salutations upon him once, salutations will be sent upon him 10 times."

5) The Prophet ﷺ said, "When you hear the caller to prayer, then say as he says, and then send salutations upon me. Whoever sends salutations upon me once, Allāh will send salutations upon him 10 times. Then ask for the intercession, for it is a station in Paradise only suitable for a slave from the slaves of Allāh, and I hope that I will be him. Whoever asks for the intercession, the intercession will be granted to him."

[*Ṣaḥīḥ al-Kalim* 55, *Ath-Thamar al-Mustaṭāb* 183]

Shaykh al-Albāni رحمه الله said, "This *ḥadīth* has three *sunan* that many of the people are careless concerning:

1) Repeating the caller to prayer.

2) Sending salutations upon the Prophet ﷺ after responding to the caller to prayer.

3) Asking for the intercession.

It is amazing that you see that some of the people who are careless concerning these *sunan* are from the most severe in adhering to the innovation of the caller to prayer audibly sending salutations upon the Prophet ﷺ. They adhere to this even though the scholars agree it is an innovation. This is even if they do this due to their love of the Prophet ﷺ; but if they truly love him, they should adhere to this Sunnah and abandon this innovation."

[*Virtue of Sending Salutations Upon the Prophet* ﷺ 49, 50]

6) The best and most concise method of sending salutations upon the Prophet ﷺ that has been affirmed is:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، وَبَارِكْ عَلَى مُحَمَّدٍ،
وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ وبَارَكْتَ عَلَى إِبْرَاهِيمَ، وَآلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ.

Allāhumma ṣalli 'alā Muḥammadin wa 'alā āli Muḥammad, wa bārik 'alā Muḥammadin wa 'alā āli Muḥammad, kamā ṣallayta wa bārakta 'alā Ibrāhīma wa āli Ibrāhīm; innaka Ḥamīdum-Majīd.

O Allāh, send salutations upon Muḥammad and upon the family of Muḥammad, and bless Muḥammad and the family of Muḥammad, just as You have sent salutations and blessed Ibrāhīm and the family of Ibrāhīm; verily, You are Worthy of Praise, Full of Glory.

[Collected by aṭ-Ṭaḥāwi & others with an authentic narration]

It is necessary to send salutations upon the Prophet ﷺ with the supplications that have been narrated from him, from the supplications he has taught his *ummah*. These supplications are sufficient as the best speech, while most people are heedless of this. Then, after sending the salutations upon him, the person should ask for the intercession, and this is a status in Paradise that is only befitting for one from amongst Allāh's slaves.

The Prophet ﷺ said, "Then ask Allāh to grant me *al-wasīlah*, for it is a station in Paradise that only one of Allāh's slaves will attain, and I hope that I will be the one. Whoever asks for *al-wasīlah* for me, intercession will be permissible for him."

[*Ath-Thamar al-Mustaṭāb* 185, 186]

7) The Prophet ﷺ said:

Whoever says upon hearing the call to prayer:

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلاَةِ الْقَائِمَةِ آتِ مُحَمَّدًا

الْوَسِيلَةَ، وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ.

Allāhumma Rabba hādhihid-da'watit-tāmmati waṣ-ṣalātil-qā'imah, āti Muḥammadanal-wasīlata wal-faḍīlah, wab'ath-hu maqāman maḥmūdanal-ladhī wa'adtah.

O Allāh, Lord of this perfect call and the prayer to be offered, grant Muḥammad the privilege and also the eminence, and resurrect him to the praised position that You have promised.

Then he will be granted my intercession on the Day of Judgment.

[*Ath-Thamar al-Mustaṭāb* 192]

Shaykh al-Albāni ﷺ said, "An addition to this supplication has become widespread upon the tongues of the people, and it is the addition 'the elevated station' (الدرجة الرفيعة), but this addition has no basis at all."

[*Ath-Thamar* 191]

Supplication Between the *Adhān* & the *Iqāmah*

Shaykh al-Albāni ﷺ said, "Then, after repeating what the caller to prayer has said, he asks for whatever he wills from the worldly affairs and the affairs of the next life, and he will be granted this."

1) A man said, "O Messenger of Allāh, the callers to prayer have a virtue over us!" The Messenger of Allāh ﷺ responded, "Repeat what they say, and when you are finished, ask and you will be given."

[*Ath-Thamar* 195]

2) The Messenger of Allāh ﷺ said, "There are two hours when the doors of the heavens are opened and it is rare that the supplication is rejected; this is when the call to prayer is given, and in the rows of those in the path of Allāh."

[*Ṣaḥīḥ at-Targhīb* 266]

3) The Messenger of Allāh ﷺ said, "The supplication between the *adhān* and the *iqāmah* is not rejected."

[*Ṣaḥīḥ at-Tirmidhi* 212]

4) The Messenger of Allāh ﷺ said, "The supplication between the *adhān* and the *iqāmah* is answered; therefore, supplicate."

Description of the *Iqāmah*

Shaykh al-Albāni رحمه الله said, "It is *farḍ kifāyah* (a communal obligation), just like the *adhān*, if there is a group of Muslims praying as residents or travelers."

1) This is based on the statement of the Prophet ﷺ, "When you two go forth, give the call to prayer, then say the *iqāmah* and have the elder amongst you lead the prayer."

Abū Dāwūd added the addition from the narrator, "And during those days, both of us were similar in knowledge."

[*Ṣaḥīḥ al-Bukhāri* 2/88, 89, 112; *Ṣaḥīḥ Abī Dāwūd* 589]

This is proof that the *iqāmah* is obligatory just as the *adhān* is, both being *farḍ kifāyah* (a communal obligation). If it is established by some, the responsibility is removed from the others. The intent behind this narration is not that both of them give the *adhān* and both of them say the *iqāmah*, and this has been explained by al-Ḥāfiẓ in the explanation of

Ṣaḥīḥ al-Bukhāri. Rather, the intent is: whoever amongst you wishes to call the *adhān,* let him do so, and whoever wishes to call the *iqāmah,* let him do so, due to the *adhān* and *iqāmah* being equal in virtue. There is no consideration of age for the *adhān*, in contrast to leading the prayer. And this is proven by the wording of the *ḥadīth:* "Then let one of you call the *adhān*."

[*Ath-Thamar al-Mustaṭāb* 200/201]

2) The first description is 17 statements:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكبَرُ أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ، أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلاةِ، حَيَّ عَلَى الصَّلاةِ حَيَّ عَلَى الْفَلاحِ، حَيَّ عَلَى الْفَلاحِ، قَدْ قَامَتِ الصَّلاةُ، قَدْ قَامَتِ الصَّلاةُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لا إِلَهَ إِلا اللَّهُ.

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Allāhu Akbar; ash-hadu al-lā ilāha ill-Allāh, ash-hadu al-lā ilāha ill-Allāh; ash-hadu anna Muḥammadar-Rasūlullāh, ash-hadu anna Muḥammadar-Rasūlullāh; ḥayya 'alaṣ-ṣalāh, ḥayya 'alaṣ-ṣalāh; ḥayya 'alal-falāḥ, ḥayya 'alal-falāḥ; qad qāmatiṣ-ṣalāh, qad qāmatiṣ-ṣalāh; Allāhu Akbar, Allāhu Akbar; lā ilāha ill-Allāh.

Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest. I bear witness that there is none worthy of worship except Allāh, I bear witness that there is none worthy of worship except Allāh. I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh. Come to prayer, come to prayer; come to success, come to success. Prayer is about to begin, prayer is about to begin.

Allāh is the Greatest, Allāh is the Greatest, there is none worthy of worship except Allāh.

3) The second description is 11 statements:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلاةِ حَيَّ عَلَى الْفَلاحِ قَدْ قَامَتْ الصَّلَاةُ، قَدْ قَامَتْ الصَّلَاةُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ لا إِلَهَ إِلا اللَّهُ.

Allāhu Akbar, Allāhu Akbar; ash-hadu al-lā ilāha ill-Allāh; ash-hadu anna Muḥammadar-rasūlullāh; ḥayya 'alaṣ-ṣalāh, ḥayya 'alal-falāḥ; qad qāmatiṣ-ṣalāh, qad qāmatiṣ-ṣalāh, Allāhu Akbar, Allāhu Akbar, lā ilāha ill-Allāh.

Allāh is the Greatest, Allāh is the Greatest. I bear witness that there is none worthy of worship except Allāh, I bear witness that Muḥammad is the Messenger of Allāh. Come to prayer, come to success. Prayer is about to begin, prayer is about to begin. Allāh is the Greatest, Allāh is the Greatest, there is none worthy of worship except Allāh.

[*Ath-Thamar al-Mustaṭāb* 210, 206]

What to Say Upon Hearing the *Iqāmah*

Shaykh al-Albāni ﷺ said, "The person who hears the *iqāmah* should respond just as the person who hears the *adhān* responds; he should send salutations upon the Prophet ﷺ and ask for the station in Paradise for him. This is based on the general statement of the Prophet ﷺ: 'When you hear the caller to prayer, then say what he says…' This is because the *iqāmah* is the *adhān* according to the language and the legislation, and this is based on the statement of the Prophet ﷺ:

'There is prayer between the two *adhāns*.' This means between the *adhān* and the *iqāmah*."

[*Ath-Thamar al-Mustaṭāb* 214]

Shaykh al-Albāni ﷺ said, "It is recommended to say what the person calling the *iqāmah* says: 'The prayer has been established'; this is based on the general statement of the Prophet ﷺ: 'When you hear the caller to prayer, then say what he says...' As for the narration that says when Bilāl ﷺ called the *iqāmah* and said, 'The prayer has been established,' the Prophet ﷺ said, 'Allāh has established it and continued it,' then it is not permissible to work according to this narration, because it is weak. It has been declared weak by an-Nawawi, al-'Aṣqalāni, and others."

[*Tamām al-Minnah* 149, *Al-Mishkāh* 1/212]

The *Imām* Addressing the People While in Front of Them

1) Anas ﷺ said:

I called the *iqāmah* for the prayer, then the Prophet ﷺ turned to us and said:

أَقِيمُوا صُفُوفَكُمْ وَتَرَاصُّوا، فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي.

Aqīmū ṣufūfakum wa tarāṣū, fa innī arākum min wa rā'i ẓahrī.

Make your rows straight and come close to one another, for I can see you behind my back.

Thus, one of us would stand shoulder-to-shoulder and foot-to-foot with the person next to him.

[*Mukhtaṣar al-Bukhāri* 378]

2) The Messenger of Allāh ﷺ said:

أَقِيمُوا الصُّفُوفَ وَحَاذُوا بَيْنَ الْمَنَاكِبِ وَسُدُّوا الْخَلَلَ وَلِينُوا بِأَيْدِي إِخْوانِكُم وَلَا تَذَرُوا فُرُجَاتٍ لِلشَّيْطَانِ، وَمَنْ وَصَلَ صَفًا وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَ صَفًّا قَطَعَهُ اللَّهُ.

Aqīmūṣ-ṣufūfa wa ḥādhū baynal-manākib, wa suddul-khalala wa līnū bi-aydī ikhwānikum, wa lā tadharū furujātil-lish-Shayṭān, wa man waṣala ṣaffan wa ṣalahullāh, wa man qaṭa'a ṣaffan qaṭa'ahullāh.

Make your rows straight, stand shoulder to shoulder, close the gaps, and do not resist your brothers' hands. Do not leave any gaps for the Shaytān. Whoever completes a row, Allāh will complete him, and whoever breaks a row, Allāh will forsake him.

[*Ṣaḥīḥ at-Targhīb* 495]

Shaykh al-Albāni رحمه الله said, "When the rows are being straightened, some of the *imāms* have a habit of mentioning to those praying what appears in the *ḥadīth:* 'Pray as if it's [your] farewell prayer.' I do not see any problem with this if it is said sometimes, but to make this a habit is a newly-invented matter and an innovation."

[*Aṣ-Ṣaḥīḥah* 6/821]

***Takbīr* for the Prayer**

1) The Prophet ﷺ would open the prayer with his statement:

اللَّهُ أَكْبَرُ.

Allāhu Akbar.

Allāh is the Greatest.

And he ordered the man who prayed badly to do that. He said to him, "No one's prayer is complete until he performs *wuḍū';* thus, he puts *wuḍū'* in its proper place, then he says, 'Allāh is the Greatest.'"

2) And he used to say, "The opening for the prayer is purification, and its *taḥrīm* (that which prohibits all actions not related to the prayer) and its *taḥlīl* (that which allows actions not related to the prayer) is the saying of *salām.*"

3) He would raise his voice with the *takbīr* such that those behind him could hear him.

4) When he was sick, Abū Bakr would raise his voice (while standing behind the Prophet ﷺ) to convey the *takbīr.*

5) He said, "When the *imām* says *Allāhu Akbar*, then you all say *Allāhu Akbar.*"

Shaykh al-Albāni رحمه الله said, "This *ḥadīth* shows that the prayer is not opened by what some of the people say: 'I intend to pray.' Rather, the scholars have agreed this is an innovation, but some disagree whether it is a good innovation or a bad innovation. We say: Every innovation in worship is misguidance, due to the statement of the Prophet ﷺ, 'Every innovation is misguidance and every misguidance is in the Fire.'"

[*Ṣifah aṣ-Ṣalāh* 86]

Opening Supplication for the Prayer

1) When the Prophet ﷺ would open the prayer, he would stop momentarily before reciting. Abū Hurairah ﷺ said, "O Messenger of Allāh, may my father and mother be sacrificed for you. I see that you are silent between the *takbīr* and the recitation, so what are you saying?" He said, "I say:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدتَّ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ.

Allāhumma bā'id baynī wa bayna khaṭā-yāya kamā bā'adta baynal-mashriqi wal-maghrib; Allāhumma naqqinī min khaṭā-yāya kamā yunaqqath-thawbul-abyaḍu minad-danas; Allāhummagh-silnī min khatā-yāya bith-thalji wal-mā'i wal-barad.

"O Allāh, put a great distance between me and my sins, as great as the distance You have made between the east and the west. O Allāh, cleanse me of sin as a white garment is cleansed from filth. O Allāh, wash away my sins with snow, water, and hail."

Shaykh al-Albāni رحمه الله said, "He would say this in his obligatory prayers."

[*Ṣifah aṣ-Ṣalāh* 91]

2) Jubayr bin Muṭ'im ﷺ saw the Prophet ﷺ say while praying:

اللهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ للهِ كَثِيرًا، وَسُبْحَانَ اللهِ بُكْرَةً وَأَصِيلاً، (ثلاثًا)، أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ نَفْخِهِ وَنَفْثِهِ وَهَمْزِهِ.

Allāhu Akbar kabīran wal-ḥamdulillāhi kathīr, wa subḥānallāhi bukratan wa aṣīla (x3); a'ūdhu billāhi minash-Shayṭānir-rajīmi min nafkhihi wa nafthihi wa hamzih.

Allāh is the Greatest, and much praise is due to Allāh, and Allāh is free from imperfections, at the beginning and end of the day. (He would say this three times). I seek refuge in Allāh from the accursed Shayṭān, from his madness, his pride, and his poetry.

[*Ṣaḥīḥ al-Kalim* 62]

3) When the Prophet ﷺ would open the prayer, he would say:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلاَ إِلَهَ غَيْرُكَ.

Subḥānakal-lāhumma wa bi-ḥamdik, wa tabārakas-muka wa ta'ālā jadduk, wa lā ilāha ghayruk.

You are free from imperfection, O Allāh, and to You is the praise and blessed is Your name, exalted is Your glory and there is none worthy of worship except You.

During the night prayer, he would increase by saying:

لاَ إِلَهَ إِلاَّ اللهُ (ثلاثًا) اللهُ أَكْبَرُ كَبِيرًا (ثلاثًا)

Lā ilāha ill-Allāh (x3), Allāhu Akbaru kabīra (x3).

There is none worthy of worship except Allāh (3 times), Allāh is the Greatest (3 times).

[*Ṣifah aṣ-Ṣalāh* 93]

4) A man opened his prayer with the saying:

الْحَمْدُ للهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ.

Al-ḥamdulillāhi ḥamdan kathīran ṭayyiban mubārakan fīh.

All praises belong to Allāh, with much praise, and goodness and blessings in it.

The Prophet ﷺ said, "Surely, I saw 12 angels competing to see which one would take it up."

[*Ṣifah aṣ-Ṣalāh* 94]

5) When the Prophet ﷺ would stand for the prayer, he would say:

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالأَرْضَ حَنِيفًا وَمَا أَنَا مِنْ الْمُشْرِكِينَ، إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي للهِ رَبِّ الْعَالَمِينَ، لاَ شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ، وَأَنَا أَوَّلُ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ، لاَ إِلَهَ إِلاَّ أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذَنْبِي، فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا، إِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ، وَاهْدِنِي لأَحْسَنِ الأَخْلاَقِ، لاَ يَهْدِي لأَحْسَنِهَا إِلاَّ أَنتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا، لاَ يَصْرِفُ عَنِّي سَيِّئَهَا إِلاَّ أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، وَالْمَهْدِي مَنْ هَدَيْتَ، أَنَا بِكَ وَإِلَيْكَ، لاَ مَنْجَا وَلاَ مُلْتَجَأَ مِنْكَ إِلاَّ إِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

Wajjahtu wajhiya lil-ladhī faṭaras-samāwāti wal 'arḍa ḥanīf, wa mā ana minal-mushrikīn; inna ṣalātī wa nusukī wa maḥyāya wa mamātī lillāhi Rabbil-'ālamīn, lā sharīka lahu wa bi-dhālika umirtu wa ana awwalul-Muslimīn. Allāhumma Antal-Malik,

lā ilāha illā Ant, Anta Rabbī wa ana 'abduk, ẓalamtu nafsī wa'taraftu bi-dhanbī, faghfir lī dhunūbī jamī'a, innahu lā yaghfirudh-dhunūba illā Ant. Wahdinī li-aḥsanil-akhlāq, lā yahdī li-aḥsanihā illā Ant, waṣrif 'annī sayyi'ahā, lā yaṣrifu 'annī sayyi'ahā illā Ant. Labbayka wa sa'dayka wal-khayru kulluhu fī yadayk, wash-sharru laysa ilayk, wal-mahdī man hadayt, ana bika wa ilayk, lā manjā wa lā multaja'a minka illā ilayk, tabārakta wa ta'ālayt, astaghfiruka wa atūbu ilayk.

I have set my face toward the Originator of the heavens and the earth sincerely [in Islām], and I am not among the pagans. Indeed, my prayer, my sacrifice, my living and my dying are for Allāh, the Lord of the worlds, He has no partner. With this I have been commanded, and I am the first of the Muslims (those who submit to Him). O Allāh, you are the King and there is none worthy of worship but You. You are my Lord and I am Your slave. I have wronged myself and I have acknowledged my sins, so forgive all my sins, for no one forgives sins except You. Guide me to the best of attitudes, to which no one can guide except You, and save me from the worst of attitudes, from which no one can save except You. I am here and happy to serve you. All good is in Your Hands, and evil is not from You. There is no escape or shelter from You except with You. Blessed are You and Exalted. I seek Your forgiveness and repent to You.

Shaykh al-Albāni رحمه الله said, "He would say this in his obligatory and supererogatory prayers."

[*Ṣifah aṣ-Ṣalāh* 92]

Shaykh al-Albāni رحمه الله said, "His statement, 'I am the first of the Muslims,' appears in most of the narrations, while it says in some of them, 'And I am from the Muslims.' And there is no harm in saying, 'I am the first of the Muslims,' despite

what some of the people think. Some of the people incorrectly think that this statement means, 'I am the first person to be categorized as a Muslim after the people had turned away from it.' But this is not the meaning; rather, it means, 'I am quick to comply with the commands of Islām.'

"This is similar to the statement, 'Say (O Muḥammad): "If the Most Beneficent (Allāh) had a son (or children as you pretend), then I am the first of Allāh's worshipers [who deny and refute this claim of yours (and the first to believe in Allāh alone and testify that He has no children)]."' (Sūrah az-Zukhruf 43:81). And the statement of Mūsā ﵇: 'And I am the first of the believers.' (Sūrah al-A'rāf 7:143)."

[*Ṣifah aṣ-Ṣalāh* 92]

6) When the Prophet ﷺ stood to pray at night, he would open his prayer with the saying:

اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَوَاتِ وَالأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنْ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

Allāhumma Rabba Jibrīla wa Mīkā'īla wa Isrāfīl, Fāṭiras-samāwāti wal-arḍ, 'Ālimal-ghaybi wash-shahādah, Anta taḥkumu bayna 'ibādika fīmā kānū fīhi yakhtalifūn, ihdinī li-makhtulifa fīhi minal-ḥaqqi bi-idhnik, innaka tahdī man tashā'u ilā ṣirāṭim-mustaqīm.

O Allāh, Lord of Jibrīl, Mīkā'īl, and Isrāfīl, Creator of the heavens and the earth, Knower of the unseen and the seen, You will judge between Your slaves concerning that wherein they differ. Guide me to the truth of that wherein they differed by Your leave, for You guide whomsoever You

will to the straight path.

[*Ṣifah aṣ-Ṣalāh* 95, *Ṣaḥīḥ at-Tirmidhi* 3420]

7) When the Prophet ﷺ stood during the middle of the night, he would say:

اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ قَيَّامُ السَّمَوَاتِ وَالأَرْضِ، وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالأَرْضِ، وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ إِلَهِي، لاَ إِلَهَ إِلاَّ أَنْتَ.

Allāhumma lakal-ḥamd, Anta Nūrus-samāwāti wal-arḍi wa man fīhinna wa lakal-ḥamd, Anta Qayyāmus-samāwāti wal-arḍi wa man fīhinna wa lakal-ḥamd, Anta Rabbus-samāwāti wal-arḍi wa man fīhinna wa lakal-ḥamd, Antal-Ḥaqqu wa wa'dukal-ḥaqq, wa qawlukal-ḥaqqu wa liqā'uka ḥaqq, wal-Jannatu ḥaqqun wan-Nāru ḥaqq, wan-Nabiyyūna ḥaqqun wa Muḥammadun ḥaqq, was-Sā'atu ḥaqq. Allāhumma laka aslamtu wa bika āmant, wa 'alayka tawakkaltu wa ilayka anabt, wa bika khāṣamtu wa ilayka ḥākamt, faghfir lī mā qaddamtu wa mā akhkhart, wa mā asrartu wa mā a'lant, Anta Ilahī, lā ilāha illā Ant.

O Allāh, to You be praise, You are the Light of the heavens and the earth and everyone in them. To you be praise, You are the Sustainer of the heavens and the earth and everyone in them. To You be praise, You are the Sovereign of the heavens and the earth and everyone in them. To You

be praise, You are the Truth, Your promise is true, Your words are true, the meeting with You is true, Paradise is true, Hell is true, the Hour is true. O Allāh, to You I have submitted, in You I have believed, in You have I put my trust, to You I have repented, with Your help and guidance I have debated, and to You I turn for judgment. Forgive me for my past and future sins, for those I have committed secretly and those I have committed openly. You are my God, there is none worthy of worship except You.

[*Ṣaḥīḥ al-Kalim* 67]

8) The Prophet ﷺ would say, "Allāh is the Greatest" (*Allāhu Akbar*) 10 times, and "All praises belong to Allāh" (*al-ḥamdulillāh*) 10 times, and "Allāh is free from imperfection" (*subḥānallāh*) 10 times, and "There is none worthy of worship except Allāh" (*lā ilāha ill-Allāh*) 10 times, and he would seek Allāh's forgiveness (*astaghfirullāh*) 10 times. And he would say:

اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي.

Allāhummaghfir lī wahdinī warzuqnī wa 'āfinī.

O Allāh, forgive me, guide me, provide for me, and pardon me (10 times).

And he would say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الضِّيقِ يَوْمَ الْحِسَابِ.

Allāhumma innī a'ūdhu bika minaḍ-ḍāyqi Yawmal-Ḥisāb.

O Allāh, I seek refuge in You from being constricted on the Day of Judgment (10 times).

[*Ṣifah aṣ-Ṣalāh* 95]

9) Sharīq al-Hawzani said:

I came to 'Ā'ishah ﵅ and asked her, "By which (prayer) did the Messenger of Allāh ﷺ begin with when he woke up at night?"

She replied, "You asked me about a thing that no one has asked me before. When he woke up at night, he uttered, 'Allāh is the Greatest' (*Allāhu Akbar*) 10 times, and 'Praise be to Allāh' (*al-ḥamdulillāh*) 10 times, and 'Glory be to Allāh and I begin with His praise' (*subḥānallāhi wa bi-ḥamdih*) 10 times, and 'Glory be to the King, the Most Holy' (*subḥānal-Malik-il-Quddūs*) 10 times, and he asked Allāh's pardon 10 times (*astaghfirullāh*), and he said, 'There is none worthy of worship except Allāh' (*lā ilāha ill-Allāh*) 10 times, and then he said:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ضَيقِ الدُّنْيَا، وَضَيقِ يَوْمِ الْقِيَامَةِ.

Allāhumma innī a'ūdhu bika min ḍayqid-dunyā wa ḍayqi Yawmil-Qiyāmah.

"'O Allāh! I seek refuge in You from the tightness of the worldly life and the tightness of the Day of Resurrection,' 10 times.

"He then began the prayer."

[*Ṣaḥīḥ Abī Dāwūd* 5085]

10) He would say:

اللهُ أَكْبَرُ (ثلاثًا) ذُو الْمَلَكُوتِ وَالْجَبَرُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ.

Allāhu Akbar (x3), Dhul-malakūti wal-jabarūti wal-kibriyā'i wal-'aẓmah.

Allāh is the Greatest (3 times), Possessor of sovereignty,

power, magnificence, and might.

[*Ṣifah aṣ-Ṣalāh* 95]

Seeking Refuge Before the Recitation

Shaykh al-Albāni ﷺ said, "The Prophet ﷺ would seek refuge in Allāh the Exalted."

1) He would say:

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ومِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ.

A'ūdhu billāhi minash-Shayṭānir-rajīm, wa min hamzihi wa nafkhihi wa nafthih.

I seek refuge in Allāh from the accursed Shayṭān, from his madness, his pride, and his poetry.

2) And sometimes he would increase by saying:

أَعُوذُ بِاللهِ السَّمِيْعِ العَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَهَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ.

A'ūdhu billāhis-Samī'il-'Alīm minash-Shayṭānir-rajīm, min hamzihi wa nafkhihi wa nafthih.

I seek refuge in Allāh, the All-Hearing, the All-Knowing, from the accursed Shayṭān, from his madness, his pride, and his poetry.

[*Ṣifah aṣ-Ṣalāh* 95, 96]

3) Or he would say:

أَعُوذُ بِاللهِ السَّمِيْعِ العَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

A'ūdhu billāhis-Samī'il-'Alīm minash-Shayṭānir-rajīm.

I seek refuge in Allāh, the All-Hearing, the All-Knowing, from the accursed Shayṭān.

4) Then he would recite:

بِسْمِ اللَّهِ الرَّحْمَـٰنِ الرَّحِيمِ.

Bismillāhir-Raḥmānir-Raḥīm.

In the name of Allāh, the Most Gracious, the Most Merciful.

And he would not recite it aloud.

[*Ṣifah aṣ-Ṣalāh* 96]

The Pillar of al-Fātiḥah & Its Virtue

Shaykh al-Albāni رحمه الله said:

1) [The Prophet] would exalt the status of this *sūrah;* he said, "There is no prayer for the person who does not recite the Opening of the Book and more." And in another wording, he said, "The prayer does not count for the person who does not read the Opening of the Book in it."

2) Sometimes he would say, "Whoever prays and does not recite the Opening of the Book, then it is deficient, it is deficient, it is deficient, not complete."

3) And he said, "Allāh the Exalted said, 'I have divided prayer between Myself and My slave into two halves, and My slave shall have what he has asked for.'

"When the slave says, 'All the praises and thanks be to Allāh, the Lord of all that exists,' Allāh says, 'My slave has praised Me.'

"And when he says, 'The Most Gracious, the Most Merciful,' Allāh says, 'My slave has extolled Me.'

"And when he says, 'The Only Owner (and the Only Ruling Judge) of the Day of Recompense,' Allāh says, 'My slave has glorified Me,' and on one occasion He said, 'My slave has submitted to My power.'

"And when he says, 'You (alone) we worship, and You (alone) we ask for help,' He says, 'This is between Me and My slave, and My slave shall have what he is asking for.'

"And when he says, 'Guide us to the straight way. The way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray,' He says, 'This is for My slave, and My slave shall have what he has asked for.'"

4) And he would say, "Allāh did not send down in the Tawrāh or the Injīl the like of the Mother of the Book. It is seven oft-repeated verses and the Glorious Qur'ān that I have been given."

[*Ṣifah aṣ-Ṣalāh* 97, 98]

Description of Reciting al-Fātiḥah

Shaykh al-Albāni رحمه الله said:

1) Then he would recite al-Fātiḥah and he would stop at each verse. "In the name of Allāh, the Most Gracious, the

Most Merciful"; he would pause and then he would recite, "All praises belong to Allāh, the Lord of all that exists"; he would pause and then he would recite, "The Most Gracious, the Most Merciful"; he would pause and then recite, "King of the Day of Judgment". He would do this until the end of the *sūrah*. He would stop at each verse without connecting the verses.

2) Sometimes he would recite "Owner of the Day of Judgment" (مَلِكِ يَوْمِ الدِّينِ). And this recitation has numerous reports, as does his recitation "King of the Day of Judgment" (مَالِكِ يَوْمِ الدِّينِ).

[*Ṣifah aṣ-Ṣalāh* 96]

What to Say for Those Who Cannot Recite al-Fātiḥah

Shaykh al-Albāni رحمه الله said:

1) The Prophet ﷺ said:

For the person who is not able to memorize it, then he says:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

Subḥānallāh, wal-ḥamdulillāh, wa lā ilāha ill-Allāh, wallāhu Akbar, wa lā ḥawla wa lā quwwata illā billāh.

Allāh is free from imperfection, and all praises belong to Allāh and there is none worthy of worship except Allāh, and Allāh is the Greatest, and there is no might or power

except with Allāh.

[*Al-Irwā'* 303]

2) He said to the man who prayed badly, "If you have some Qur'ān with you, then recite it, and if not, then praise Allāh, exalt Him, and say, 'Nothing has the right to be worshiped except Allāh' (*al-ḥamdulillāh, Allāhu Akbar, lā ilāha ill-Allāh*)."

[*Ṣaḥīḥ Abī Dāwūd* 807]

Saying *Āmīn* behind the *Imām*

1) The Messenger of Allāh ﷺ said, "When the *imām* says, 'Not (the way) of those who earned Your anger, nor of those who went astray,' then say, '*Āmīn*.' And if your saying coincides with the saying of the angels, you will be forgiven for your previous sins."

2) And in a narration found in *al-Bukhāri,* he said, "When one of you says *āmīn,* the angels in the heavens say *āmīn,* and if your saying coincides with the angels, you will be forgiven for your previous sins."

[*Ṣaḥīḥ at-Targhīb* 514]

Shaykh al-Albāni رحمه الله said, "Thus, when the *imām* says *āmīn,* then the people say *āmīn.* The people must pay attention to this *sunnah* and not precede the *imām* with saying *āmīn;* rather, it is upon them to wait until they hear him say the first letter from *āmīn.*"

[*Aṣ-Ṣaḥīḥah* 6/81]

Saying *Āmīn* Audibly

Shaykh al-Albāni رحمه الله said, "Those praying behind the *imām* say *āmīn* aloud behind the *imām,* and they do not precede him with it."

[*Ṣifah aṣ-Ṣalāh* 102]

Correcting the *Imām*

1) It's the Sunnah to correct the *imām* if he becomes confused in his recitation. The Prophet ﷺ led the prayer and lost his place in the recitation. When the prayer was over, he said to Ubayy, "Did you pray with us?" He responded, "Yes." [The Prophet] said, "Then why didn't you correct me?"

[*Ṣifah aṣ-Ṣalāh* 128]

Shaykh al-Albāni رحمه الله said, "This *ḥadīth* is clear in showing the permissibility of correcting the *imām* if he errs in his recitation."

[*Aṣ-Ṣaḥīḥah* 6/160]

Glorifying Allāh When Noticing an Error in the Prayer

1) The Messenger of Allāh ﷺ said, "Whoever notices an error in the prayer, then let him glorify Allāh (say *subḥānallāh*); glorifying Allāh is for the men, while clapping is for the women."

[*Mukhtaṣar al-Bukhāri* 362]

2) The Messenger of Allāh ﷺ said, "If a man notices a mistake in the prayer, then let him glorify Allāh (say *subḥānallāh*), and if a woman notices a mistake in the prayer, then she should clap."

[*Aṣ-Ṣaḥīḥah* 497]

The Recitation for the Sunnah Prayers Before Fajr

1) Shaykh al-Albāni رحمه الله said, "As for the recitation in the two Sunnah *raka'āt* of Fajr, then it is very short, such that 'Ā'ishah رضي الله عنها said to the Prophet ﷺ, 'Did you recite the Mother of the Book?'"

2) Sometimes after the recitation of al-Fātiḥah, he would recite verse 136 from Sūrah al-Baqarah in the first *rak'ah*:

﴿ قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ
النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾ ﴾

Say (O Muslims): "We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrāhīm, Ismā'īl, Isḥāq, Ya'qūb, and to al-Asbāṭ [the 12 sons of Ya'qūb], and that which has been given to Mūsā and 'Īsā, and that which has been given to the prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islām)."

And in the second *rak'ah,* he would recite:

﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ
إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ

اللَّـهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾ ﴾

Say (O Muḥammad): "O People of the Scripture (Jews and Christians), come to a word that is just between us and you, that we worship none but Allāh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh." Then, if they turn away, say: "Bear witness that we are Muslims."

[Sūrah Āli 'Imrān 3:64]

3) Sometimes he would recite:

﴿ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنصَارِي إِلَى اللَّـهِ ۖ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللَّـهِ آمَنَّا بِاللَّـهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾ ﴾

Then when 'Īsā came to know of their disbelief, he said, "Who will be my helpers in Allāh's cause?" Al-Ḥawāriyyūn (the Disciples) said, "We are Allāh's helpers; we believe in Allāh, and bear witness that we are Muslims."

[Sūrah Āli 'Imrān 3:52]

4) Sometimes in the first *rak'ah,* he would recite Sūrah al-Kāfirūn (109):

﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ ﴿٤﴾ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾ ﴾

And in the second *rak'ah,* he would recite al-Ikhlāṣ (112):

﴿ قُلْ هُوَ اللَّـهُ أَحَدٌ ﴿١﴾ اللَّـهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ

﴿ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ﴿٤﴾ ﴾

And he would say, "These are two blessed *suwar*."

5) He heard a man reciting Sūrah al-Kāfirūn in the first *rak'ah*, so he said, "This is a slave who has believed in his Lord." And when he heard him reciting Sūrah al-Ikhlāṣ in the second *rak'ah,* he said, "This is a slave who knows his Lord."

[*Ṣifah aṣ-Ṣalāh* 111, 112]

The Recitation for Fajr Prayer

Shaykh al-Albāni رحمه الله said:

1) The Prophet ﷺ would recite the long *suwar* from the Mufaṣṣal. According to the most correct opinion, the Mufaṣṣal are from Sūrah Qāf (50) to the end of the Qur'ān.

2) Sometimes he would recite Sūrah al-Wāqi'ah (55) or a similar *sūrah* in the two *raka'āt.*

3) He recited Sūrah aṭ-Ṭūr (52) during the Farewell Pilgrimage.

4) Sometimes he would recite Sūrah Qāf (50) or a similar *sūrah* in the first *rak'ah.*

5) Sometimes he would recite from the short *suwar* of the Mufaṣṣal, such as Sūrah at-Takwīr (81).

6) Once, he recited Sūrah az-Zalzalah (99) in both *raka'āt*, such that the narrator of the *ḥadīth* said, "I don't know if the Messenger of Allāh ﷺ forgot or if he did this on purpose."

Shaykh al-Albāni said, "From what is apparent, the Prophet ﷺ did this on purpose so that this action would be legislated."

7) Sometimes he would recite more than this; sometimes he would recite 60 verses or more. Some of the narrators said they were not sure if this was in one *rak'ah* or in both *raka'āt*.

8) He used to recite Sūrah ar-Rūm (30).

9) Sometimes he would recite Sūrah Yā-Sīn (36).

10) Once while in Makkah, he began reciting Sūrah al-Mu'minūn (23) until he reached the verse that mentions Mūsā and Hārūn, or the verse that mentions 'Īsā (the narrator was not sure), and then he began to cough, so he bowed for *rukū'*.

11) Sometimes he would lead the prayer by reciting Sūrah aṣ-Ṣāffāt (37).

[*Ṣifah aṣ-Ṣalāh* 109, 110, 111]

The Recitation for Fajr Prayer on Friday

1) On Friday, he would pray the Fajr prayer by reciting Sūrah as-Sajdah (32) in the first *rak'ah* and Sūrah al-Insān (76) in the second *rak'ah*.

[*Ṣifah aṣ-Ṣalāh* 111]

The Recitation for Ẓuhr Prayer

1) The Prophet ﷺ would recite the Opening of the Book and

two other *suwar;* he would recite long in the first *rak'ah,* but not in the second *rak'ah.*

2) Sometimes, he would recite so long that when the prayer was established, someone would go to al-Baqī' to take care of his needs, then they would go to their home, then they would perform *wuḍū',* then they would go to the *masjid,* and the Prophet ﷺ would still be in the first *rak'ah* due to the lengthy recitation. It is believed that he did so in order for the people to reach the first *rak'ah.*

3) He used to recite 30 verses in each *rak'ah* [along with] Sūrah al-Fātiḥah. He would recite *suwar* equivalent to Sūrah as-Sajdah (32).

4) Sometimes, he would recite Sūrah aṭ-Ṭāriq (86), Sūrah al-Burūj (85), Sūrah al-Layl (92), and similar *suwar.* And sometimes he would recite Sūrah al-Inshiqāq (84) and similar *suwar.*

5) They knew that he was reciting in Ẓuhr and 'Aṣr prayers by the movement of his beard.

The Recitation for 'Aṣr Prayer

Shaykh al-Albāni رحمه الله said:

1) He would recite around 15 verses in each *rak'ah,* about half of what he recited in the first two *raka'āt* of Ẓuhr prayer.

2) He would make the last two *raka'āt* half as long as the first two *raka'āt.*

[*Ṣifah aṣ-Ṣalāh* 115]

The Recitation for Maghrib Prayer

Shaykh al-Albāni رحمه الله said:

1) Sometimes he would recite the short *suwar* from the Mufaṣṣal.

2) While traveling, he recited Sūrah at-Tīn (95) in the second *rak'ah.*

3) Sometimes he would recite the long or medium *suwar* from the Mufaṣṣal. Sometimes he recited Sūrah Muḥammad (47).

4) Sometimes he recited Sūrah aṭ-Ṭūr (52).

5) Sometimes he recited Sūrah al-Mursalāt (77).

6) Sometimes he recited a long *sūrah* like Sūrah al-A'rāf (7) in both *raka'āt.*

7) Sometimes he recited Sūrah al-Anfāl (8) in both *raka'āt.*

[*Ṣifah aṣ-Ṣalāh* 115, 116]

The Recitation for the Sunnah Prayers of Maghrib

Shaykh al-Albāni رحمه الله said:

As for the Sunnah prayers after Maghrib:

1) He would recite Sūrah al-Kāfirūn (109) and Sūrah al-Ikhlāṣ (112).

[*Ṣifah aṣ-Ṣalāh* 116]

The Recitation for 'Ishā' Prayer

Shaykh al-Albāni ﷺ said:

The Prophet ﷺ used to recite the medium *suwar* from the Mufaṣṣal.

1) Sometimes he would recite Sūrah ash-Shams (91) and similar *suwar*.

2) Sometimes he would recite al-Inshiqāq (84), and he would prostrate while reading it.

3) He prohibited lengthy recitation during 'Ishā' prayer. He said to Mu'ādh, "Do you want to be a trial upon the people by making the recitation long for them? Recite Sūrah ash-Shams (91), Sūrah al-A'lā (87), Sūrah al-'Alaq (96), and Sūrah al-Ghāshiyah (88)."

[*Ṣifah aṣ-Ṣalāh* 116, 117]

The Recitation During the Night Prayer

Shaykh al-Albāni ﷺ said, "Sometimes the Prophet ﷺ would recite aloud and sometimes he would recite silently. Sometimes he would make his recitation short and sometimes he would make his recitation long. Sometimes he would make his recitation extremely long."

1) Ḥudhayfah bin al-Yamān ﷺ said, "I prayed with the Prophet ﷺ that night and he started the prayer with Sūrah al-Baqarah (2). I said to myself, 'He will bow after 100 verses,' but he continued to recite. I said to myself, 'He will divide this *sūrah* into two *raka'āt*,' but he continued to recite. Then

he began to recite Sūrah an-Nisā' (4), and he continued reciting until he started Sūrah Āli 'Imrān (3). He recited them one after another. When he reached a verse containing the glorification of Allāh, he would glorify Him. When he reached a verse for asking something, he would ask for it. When he reached a verse seeking refuge, he sought refuge. Then he bowed."

2) Sometimes he would recite 50 or more verses in each *rak'ah.*

3) Sometimes he would recite *suwar* similar to Sūrah al-Muzzammil (73).

4) He would stand in prayer reciting the same verse until the morning arose. This verse was:

﴿ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾ ﴾

If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All-Mighty, the All-Wise.

[Sūrah al-Mā'idah 5:118]

Then he would bow, prostrate, and supplicate.

[*Ṣifah aṣ-Ṣalāh* 117, 121]

The Recitation for the Witr Prayer

Shaykh al-Albāni رحمه الله said:

1) In the first *rak'ah,* he would recite Sūrah al-A'lā (87), in

the second *rak'ah* he would recite Sūrah al-Kāfirūn (109), and in the third *rak'ah* he would recite Sūrah al-Ikhlāṣ (112). Sometimes, he would add Sūrah al-Falaq (113) and Sūrah an-Nās (114).

[*Ṣifah aṣ-Ṣalāh* 122]

The Recitation for Jumu'ah Prayer

1) Sometimes the Prophet ﷺ would recite Sūrah al-Jumu'ah (62) in the first *rak'ah* and Sūrah al-Munāfiqūn (63) in the second *rak'ah*.

2) Sometimes he would recite Sūrah al-A'lā (87) in the first *rak'ah* and Sūrah al-Ghāshiyah (88) in the second *rak'ah*.

[*Ṣifah aṣ-Ṣalāh* 123]

The Recitation for the Two 'Īd Prayers

1) Sometimes the Prophet ﷺ would recite Sūrah al-A'lā (87) in the first *rak'ah* and Sūrah al-Insān (76) in the second *rak'ah*.

2) Sometimes he would recite Sūrah Qāf (50) in the first *rak'ah* and Sūrah al-Qamar (54) in the second *rak'ah*.

[*Ṣifah aṣ-Ṣalāh* 123]

The Recitation for the Funeral Prayer

1) Shaykh al-Albāni رحمه الله said, "It is the Sunnah to recite al-Fātiḥah and another *sūrah*."

[*Ṣifah aṣ-Ṣalāh* 123]

The Remembrance for *Rukū'*

1) The Prophet ﷺ said, "I have prohibited you from reciting the Qur'ān while in *rukū'* and *sujūd*. As for *rukū'*, then glorify your Lord; as for *sujūd*, then increase in supplication, for it is more likely to be accepted."

[*Ṣaḥīḥ al-Kalim* 72]

2) The Messenger of Allāh ﷺ said in *rukū'*:

سُبْحَانَ رَبِّيَ الْعَظِيمِ.

Subḥāna Rabbiyal-'Aẓīm.

My Lord the Great is free from imperfection.

He said this three times (and sometimes he would say it more than three times).

[*Ṣifah aṣ-Ṣalāh* 132]

3) The Messenger of Allāh ﷺ used to say while in *rukū'*:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ.

Subḥāna Rabbiyal-'Aẓīm wa bi-ḥamdih.

My Lord the Great is free from imperfection and to Him is the praise (three times).

[*Ṣifah aṣ-Ṣalāh* 133]

4) The Messenger of Allāh ﷺ used to say in *rukū'* and *sujūd:*

سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلاَئِكَةِ وَالرُّوحِ.

Subbūḥun Quddūs, Rabbul-malā'ikati war-Rūḥ.

Glorified, Holy, Lord of the angels and of the *Rūḥ*.

[*Ṣaḥīḥ al-Kalim* 71]

5) When the Prophet ﷺ would bow in *rukū'*, he would say:

اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، وَعَلَيْكَ تَوَكَّلْتُ، أَنْتَ رَبِي خَشَعَ لَكَ سَمْعِي، وَبَصَرِي، وَمُخِّي، وَعَظْمِي، وَعَصَبِي للهِ، وَمَا اسْتَقَلَّتْ بِهِ قَدَمِي للهِ رَبِّ الْعَالَمِينَ.

Allāhumma laka raka'tu wa bika āmant, wa laka aslamtu wa 'alayka tawakkalt. Anta Rabbī, khasha'a laka sam'ī wa baṣarī, wa mukhkhī wa 'aẓmī wa 'aṣabī lillāh, wa mastaqallat bihi qadamī lillāhi Rabbil-'Ālamīn.

O Allāh, to You have I bowed and in You have I believed, and to You have I submitted and upon You I place my trust. You are my Lord; submitted to You is my hearing, my sight, my brain, my bones, and my sinews are for Allāh; and submitted my feet to Allāh, Lord of all that exists.

[*Ṣifah aṣ-Ṣalāh* 133]

6) When the Messenger of Allāh ﷺ would pray an optional prayer, he would say in *rukū'*:

اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، وَعَلَيْكَ تَوَكَّلْتُ، أَنْتَ رَبِي خَشَعَ سَمْعِي، وَبَصَرِي، وَدَمِي، وَلَحْمِي، وَعَظْمِي، وَعَصَبِي للهِ رَبِّ الْعَالَمِينَ.

Allāhumma laka raka'tu wa bika āmant, wa laka aslamtu wa 'alayka tawakkalt. Anta Rabbī, khasha'a laka sam'ī wa baṣarī, wa damī wa laḥmī, wa 'aẓmī wa 'aṣabī lillāhi Rabbil-'Ālamīn.

O Allāh, to You I have bowed and in You I have believed, and to You I have submitted and upon You I place my trust. You are my Lord. My hearing, my sight, my blood, my flesh, my bones, and my sinews have submitted to Allāh, the Lord of all that exists.

[*Ṣifah aṣ-Ṣalāh* 133, *Ṣaḥīḥ an-Nasā'i* 1051]

7) The Messenger of Allāh ﷺ would increase his saying in *rukū'* and *sujūd:*

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي.

Subḥānakal-lāhumma Rabbanā wa bi-ḥamdik, Allāhummaghfir lī.

You are free from imperfection, O Allāh our Lord, and to You is the praise. O Allāh, forgive me.

This was his understanding from the statement of Allāh the Exalted:

﴿ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ۝٣ ﴾

So glorify the praises of your Lord, and ask for His forgiveness. Verily, He is the One Who accepts the repentance and forgives.

[Sūrah an-Naṣr 110:3]

[*Mukhtaṣar al-Bukhāri* 412, *Ṣaḥīḥ al-Kalim* 70]

8) The Messenger of Allāh ﷺ said in his *rukū':*

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ.

Subḥāna Dhil-jabarūti wal-malakūti wal-kibriyā'i wal-'aẓamah.

Glory be to the One Who has all power, dominion, magnif-

icence, and might.

Then he said the same in his *sujūd*.

[*Ṣaḥīḥ Abī Dāwūd* 817]

The Messenger of Allāh ﷺ said in his *rukū'*:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لاَ إِلَهَ إِلاَّ أَنْتَ.

Subḥānakal-lāhumma wa bi-ḥamdik, lā ilāha illā Ant.

You are free from imperfection and praise be to You, O Allāh, there is none worthy of worship except You.

[*Ṣaḥīḥ an-Nasā'i* 1130]

Standing From *Rukū'*

1) The Messenger of Allāh ﷺ used to say upon raising his backbone from bowing:

سَمِعَ اللهُ لِمَنْ حَمِدَهُ.

Sami'allāhu li-man ḥamidah.

Allāh hears those who praise Him.

Then he would say while standing:

رَبَّنَا وَلَكَ الْحَمْدُ.

Rabbanā wa lakal-ḥamd.

Our Lord and to You is the praise.

In another wording:

رَبَّنَا لَكَ الْحَمْدُ.

Rabbanā lakal-ḥamd.

Our Lord, to You is the praise.

And sometimes he would add to both, saying:

اللَّهُمَّ.

Allāhumma.

O Allāh.

[*Ṣifah aṣ-Ṣalāh* 136, *Ṣaḥīḥ al-Kalim* 74]

2) The Prophet ﷺ said:

The *imām* has only been put in place to be followed, so when he says:

سَمِعَ اللهُ لِمَنْ حَمِدَهُ

Sami'allāhu li-man ḥamidah

Allāh hears those who praise Him

Then you say:

اللَّهُمّ رَبَّنَا وَلَكَ الْحَمْدُ

Allāhumma Rabbanā wa lakal-ḥamd.

O Allāh, our Lord, to You belongs the praise.

[Then] Allāh hears you, for surely Allāh the Blessed and Exalted has said upon the tongue of His Prophet, "Allāh hears those who praise Him."

[*Ṣifah aṣ-Ṣalāh* 135]

3) When the Prophet ﷺ would raise his head from *rukū'*, he would say:

سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ، مِلْءَ السَّمَاوَاتِ، وَمِلْءَ الأَرْضِ، وَمِلْءَ مَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ.

Sami'allāhu li-man ḥamidah, Rabbanā wa lakal-ḥamd; mil'as-samāwāti wa mil'al-arḍi wa mil'a mā baynahumā, wa mil'a mā shi'ta min shay'in ba'd.

Allāh hears the one who praises Him, our Lord, to You be praise filling the heaven, filling the earth, filling what is between them, and filling whatever else You will.

[*Ṣaḥīḥ al-Kalim* 69]

4) When the Prophet ﷺ would raise his head from *rukū'*, he would say:

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ، وَمِلْءَ الأَرْضِ، وَمِلْءَ مَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

Allāhumma Rabbanā lakal-ḥamd, mil'as-samāwāti wa mil'al-arḍi wa mil'a mā baynahumā, wa mil'a mā shi'ta min shay'in ba'd, ahlath-thanā'i wal-majd, aḥaqqu mā qālal-'abd, wa kullunā laka 'abd. Allāhumma lā māni'a li-mā a'ṭayt, wa lā mu'ṭiya li-mā mana'ta wa lā yanfa'u dhal-jaddi minkal-jadd.

O Allāh, our Lord, to You is the praise, filling the heavens, filling the earth, and filling all that is between them, and filling whatever else You will. You are the One Who most deserves praise and glorification; (this is) the soundest

thing a slave could say, and we are all Your slaves. None can withhold what You give, and none can give what You withhold, and the good fortune of any fortunate person is to no avail against You.

[*Ṣaḥīḥ al-Kalim* 75]

5) When rising from *rukū'*:

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ.

Rabbanā wa lakal-ḥamd, ḥamdan kathīran ṭayyiban mubārakan fīh.

Our Lord, and to You is the praise, much praise and good containing blessings.

[*Ṣaḥīḥ al-Kalim* 76]

6) The Prophet ﷺ used to say:

لِرَبِّيَ الْحَمْدُ، لِرَبِّيَ الْحَمْدُ.

Li-Rabbiyal-ḥamd, li-Rabbiyal-ḥamd.

To my Lord is the praise, to my Lord is the praise.

And he would repeat this.

[*Ṣifah aṣ-Ṣalāh* 137]

The Remembrance in *Sujūd*

1) The Messenger of Allāh ﷺ said when he prostrated:

سُبْحَانَ رَبِّيَ الأَعْلَى.

Subḥāna Rabbiyal-A'lā.

My Lord the Most High is free from imperfections (three times).

And sometimes he would say it more than three times.

[*Ṣifah aṣ-Ṣalāh* 145]

2) When the Prophet ﷺ would prostrate, he would say in *sujūd*:

اللَّهُمَّ لَكَ سَجَدتُّ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، وَأَنْتَ رَبِّي، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ، فَأَحْسَنَ صُورَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، فَتَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ.

Allāhumma laka sajadtu wa bika āmantu wa laka aslamt, wa Anta Rabbī, sajada wajhī lil-ladhī khalaqahu wa ṣawwarah, fa-aḥsana ṣūrahu wa shaqqa sam'ahu wa baṣarah, fa-tabārakal-lāhu aḥsanal-khāliqīn.

O Allāh, to You I have prostrated and in You I have believed, and to You I have submitted; You are my Lord. My face has prostrated before Him Who created it and fashioned it, and brought forth its faculties of hearing and seeing. Blessed is Allāh, the best of creators.

[*Ṣifah aṣ-Ṣalāh* 146]

3) The Prophet ﷺ used to say in *sujūd*:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ.

Subḥāna Rabbiyal-'Aẓīm wa bi-ḥamdih.

My Lord the Great is free from imperfection and to Him

belongs the praise (three times).

[*Ṣifah aṣ-Ṣalāh* 146]

4) The Messenger of Allāh ﷺ used to say in *sujūd*:

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ وَدِقَّهُ وَجِلَّهُ، وَأَوَّلَهُ وَآخِرَهُ، وَعَلاَنِيَتَهُ وَسِرَّهُ.

Allāhummaghfir lī dhanbī kullahu wa diqqahu wa jillah, wa awwalahu wa ākhirah, wa 'alāniyatahu wa sirrah.

O Allāh! Forgive all my sins, the small and the great, the first and the last, the open and the secret.

[*Ṣifah aṣ-Ṣalāh* 146]

5) During the night prayer, the Prophet ﷺ said in *sujūd*:

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لاَ أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

Allāhumma innī a'ūdhu bi-riḍāka min sakhaṭik, wa bi-ma'āfātika min 'uqūbatik; wa a'ūdhu bika mink, lā uḥṣiya thanā'an 'alayk; Anta kamā athnayta 'alā nafsik.

O Allāh, I seek refuge in Your pleasure from Your anger and in Your pardon from Your punishment. I seek refuge in You from You. I am not able to enumerate Your praise. You are as You have praised Yourself.

[*Ṣaḥīḥ al-Kalim* 79]

6) The Prophet ﷺ used to say in *rukū'* and *sujūd*:

سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلاَئِكَةِ وَالرُّوحِ.

Subbūḥun Quddūs, Rabbul-malā'ikati war-Rūḥ.

Glorified, Holy, Lord of the angels and of the *Rūḥ*.

[*Ṣaḥīḥ al-Kalim* 71]

7) The Prophet ﷺ would say:

سَجَدَ لَكَ سَوَادِي وَخِيَالِي، وَآمَنَ بِكَ فُؤَادِي، أَبُوءُ بِنِعْمَتِكَ عَلَيَّ، هَذِي يَدِي وَمَا جَنَيْتُ بِهَا عَلَى نَفْسِي.

Sajada laka sawādī wa khiyālī, wa āmana bika fu'ādī, abū'u bi-ni'matika 'alayy; hadhī yadī wa mā janaytu bi-hā 'alā nafsī.

I have prostrated to You my inner core and my thoughts, and my heart has believed in You. I acknowledge Your favors upon me. These are my two hands by which I have sinned against myself.

[*Ṣifah aṣ-Ṣalāh* 146]

8) The Prophet ﷺ said in *rukū':*

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ.

Subḥāna Dhil-jabarūti wal-malakūti wal-kibriyā'i wal-'aẓmah.

Glory be to the One Who has all power, dominion, magnificence, and might.

Then he said the same thing in his *sujūd.*

[*Ṣaḥīḥ Abī Dāwūd* 817]

9) The Prophet ﷺ said in *sujūd:*

اللَّهُمَّ اغْفِرْ لِي مَا أَسْرَرْتُ وَمَا أَعْلَنْتُ.

Allāhummaghfir lī mā asrartu wa mā a'lant.

O Allāh, forgive me for what I have done in secret and openly.

[*Ṣaḥīḥ an-Nasā'i* 1123]

10) The Prophet ﷺ said in *sujūd:*

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لاَ إِلَهَ إِلاَّ أَنْتَ.

Subḥānakal-lāhumma wa bi-ḥamdika lā ilāha illā Ant.

You are free from imperfection and praise be to You, O Allāh, there is none worthy of worship except You.

[*Ṣaḥīḥ an-Nasā'i* 1130]

11) The Messenger of Allāh ﷺ used to say in *sujūd:*

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَاجْعَلْ فِي سَمْعِي نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا، وَاجْعَلْ مِنْ تَحْتِي نُورًا، وَاجْعَلْ مِنْ فَوْقِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَاجْعَلْ أَمَامِي نُورًا، وَاجْعَلْ خَلْفِي نُورًا، وَأَعْظِمْ لِي نُورًا.

Allāhummaj'al fī qalbī nūr, waj'al fī sam'ī nūr, waj'al fī baṣarī nūr, waj'al min taḥtī nūr, waj'al min fawqī nūr, wa 'an yamīnī nūran wa 'an yasārī nūr, waj'al amāmī nūr, waj'al khalfī nūr, wa a'ẓim lī nūr.

O Allāh, place light in my heart, place light in my hearing, place light in my seeing, place light beneath me, place light above me, and light on my right, and light on my left, and

place light behind me, and make the light greater for me.

[*Ṣaḥīḥ an-Nasā'i* 1120]

The Remembrance Between the Two Prostrations

1) The Messenger of Allāh ﷺ used to say between the two prostrations:

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاجْبُرْنِي، وَارْفَعْنِي، وَاهْدِنِي، وَعَافِنِي، وَارْزُقْنِي.

Allāhummaghfir lī war-ḥamnī wajburnī warfa'nī wahdinī wa 'āfinī war-zuqnī.

O Allāh, forgive me, have mercy on me, console me, raise me in status, guide me, grant me well-being, and grant me provision.

[*Ṣifah aṣ-Ṣalāh* 153]

2) The Prophet ﷺ used to say between the two prostrations:

رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي.

Rabbighfir lī, Rabbighfir lī.

My Lord forgive me, my Lord forgive me.

[*Ṣaḥīḥ Ibn Mājah* 905]

The *Tashahhud* in the Prayer

1) The Messenger of Allāh ﷺ said in the *tashahhud:*

التَّحِيَّاتُ للهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَن لاَّ إِلَهَ إِلاَّ اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

At-taḥiyyātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibāt, as-salāmu 'alayka ayyuhan-Nabiyyu wa raḥmatullāhi wa barakātuh, as-salāmu 'alaynā wa 'alā 'ibādil-lāhiṣ-ṣāliḥīn; ash-hadu al-lā ilāha ill-Allāhu wa ash-hadu anna Muḥammadan 'abduhu wa Rasūluh.

All compliments, prayers, and pure words are due to Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us, and on the righteous slaves of Allāh. I bear witness that none has the right to be worshiped except Allāh, and I bear witness that Muḥammad is His slave and Messenger.

2) And he used to say:

التَّحِيَّاتُ الْمُبَارَكَاتُ، الصَّلَوَاتُ الطَّيِّبَاتُ للهِ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَن لاَّ إِلَهَ إِلاَّ اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ.

At-taḥiyyātul-mubārakāt, aṣ-ṣalawātuṭ-ṭayyibātu lillāh; as-salāmu 'alayka ayyuhan-Nabiyyu wa raḥmatullāhi wa barakātuh; as-salāmu 'alaynā wa 'alā 'ibādil-lāhiṣ-ṣāliḥīn; ash-hadu al-lā ilāha ill-Allāhu wa ash-hadu anna Muḥammadar-Rasūlullāh.

The blessed compliments are due to Allāh, and prayers and pure words are due to Allāh. Peace be upon you, O

Prophet, and Allāh's mercy and His blessings. Peace be upon us and upon Allāh's upright servants. I testify that there is none worthy of worship except Allāh and I testify that Muḥammad is the Messenger of Allāh.

[*Ṣifah aṣ-Ṣalāh* 162]

3) The Messenger of Allāh ﷺ said:

التَّحِيَّاتُ الطَّيِّبَاتُ، الصَّلَوَاتُ للهِ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَن لاَّ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

At-taḥiyyātuṭ-ṭayyibāt, aṣ-ṣalawātu lillāh; as-salāmu 'alayka ayyuhan-Nabiyyu wa raḥmatullāhi wa barakātuh, as-salāmu 'alaynā wa 'alā 'ibādil-lāhiṣ-ṣāliḥīn; ash-hadu al-lā ilāha ill-Allāhu wa ash-hadu anna Muḥammadan 'abduhu wa Rasūluh.

The blessed compliments are due to Allāh, and prayers and pure words are due to Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon Allāh's righteous servants. I testify that nothing deserves to be worshiped except Allāh alone without partners, and I testify that Muḥammad is His slave and Messenger.

[*Ṣifah aṣ-Ṣalāh* 163]

Sending Salutations Upon the Prophet ﷺ in the First *Tashahhud* & the Permissibility of Supplicating In It

1) 'Ā'ishah ﵂ said, in describing the Prophet's prayer, "We used to prepare *siwāk* and water for *wuḍū'* for the Messenger

of Allāh ﷺ. Allāh would wake him when He willed to wake him at night, then he would clean his teeth, make *wuḍū'*, and pray nine *raka'āt*, not sitting until the eighth, [after which] he would praise Allāh and send salutations upon His Prophet, then he would rise, and he did not say the *taslīm*. Then he prayed the ninth and sat, and said something similar, praising Allāh and sending salutations upon His Prophet ﷺ, then he said a *taslīm* that we could hear."

[*Ṣaḥīḥ Muslim* 2/170]

Shaykh al-Albāni رحمه الله said, "This is clear proof that he would send salutations upon himself in the first *tashahhud* just as he would in the final *tashahhud*. This is a great benefit that we should hold onto with our back molar teeth. And it is not said that this was particular for the night prayer, because the basis is that what is prescribed for the prayer is prescribed for the optional and obligatory prayers, without making a distinction between them. Thus, whoever makes a distinction, then the burden of proof is upon him."

[*Tamām al-Minnah* 224, 225]

2) The Prophet ﷺ said:

When you sit following every two *raka'āt*, then say:

التَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، اَلسَّلَامُ عَلَيْنَا وَ عَلٰى عِبَادِ اللهِ الصَّالِحِيْنَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ.

At-taḥiyyātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibāt, as-salāmu 'alayka ayyuhan-Nabiyyu wa raḥmatullāhi wa barakātuh, as-salāmu 'alaynā wa 'alā 'ibādil-lāhiṣ-ṣāliḥīn; ash-hadu al-lā ilāha ill-Allāhu wa ash-hadu anna Muḥammadan 'abduhu wa Rasūluh.

All compliments, prayers, and pure words are due to Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshiped except Allāh, and I bear witness that Muḥammad is His slave and Messenger.

Then choose any supplication that you like and call upon Allāh the Mighty and Sublime with it.

Shaykh al-Albāni ﷺ said, "This *ḥadīth* shows a tremendous benefit, and it is the permissibility of supplicating after the first *tashahhud*. And I did not find any of the Imams other than Ibn Ḥazm who had this viewpoint, and he was correct. He used proof that is unrestricted, so those who oppose him in this matter use the restricted text.

"As for this *ḥadīth,* then it is a clear text with an explanation, so a restricted text could not contradict it. May Allāh have mercy upon the person who follows the Sunnah. As for the *ḥadīth* that states, 'He would not recite more than the *tashahhud* in the first two *raka'āt,*' then this narration is weak (*Aḍ-Ḍa'īfah* 5186)."

[*Aṣ-Ṣaḥīḥah* 2/538, 539]

Shaykh al-Albāni said, "So what is apparent is that it is permissible to supplicate in every *tashahhud,* even if it is not followed by saying *salām.*"

[*Ṣifah aṣ-Ṣalāh* 160]

Sending Salutations Upon the Prophet ﷺ After the *Tashahhud*

1) [Say]:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى أَهْلِ بَيْتِهِ، وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى أَهْلِ بَيْتِهِ، وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

Allāhumma ṣalli ʿalā Muḥammad, wa ʿalā ahli baytihi wa ʿalā azwājihi wa dhurriyyatihi kamā ṣallayta ʿalā āli Ibrāhīm, innaka Ḥamīdum-Majīd; wa bārik ʿalā Muḥammadin wa ʿalā ahli baytihi wa ʿalā azwājihi wa dhurriyyatihi kamā bārakta ʿalā āli Ibrāhīm, innaka Ḥamīdum-Majīd.

O Allāh, send salutations upon Muḥammad, upon his household, and upon his wives and his offspring, just as You sent salutations upon the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory. And bless Muḥammad, his household, his wives, and his offspring, just as You have blessed the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.

[*Ṣifah aṣ-Ṣalāh* 165]

2) [Say]:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

Allāhumma ṣalli ʿalā Muḥammadin wa ʿalā āli Muḥammad, kamā ṣallayta ʿalā Ibrāhīma wa ʿalā āli Ibrāhīm, innaka Ḥamīdum-Majīd; Allāhumma bārik ʿalā Muḥammadin wa ʿalā āli Muḥammad, kamā bārakta ʿalā Ibrāhīma wa ʿalā āli

Ibrāhīm, innaka Ḥamīdum-Majīd.

O Allāh, send salutations upon Muḥammad and upon the family of Muḥammad, just as you sent salutations upon Ibrāhīm and upon the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory. O Allāh, bless Muḥammad and the family of Muḥammad, just as You blessed Ibrāhīm and the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.

[*Ṣifah aṣ-Ṣalāh* 166]

3) [Say]:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

Allāhumma ṣalli ʿalā Muḥammadin wa ʿalā āli Muḥammad, kamā ṣallayta ʿalā Ibrāhīma wa āli Ibrāhīm, innaka Ḥamīdum-Majīd; Allāhumma bārik ʿalā Muḥammadin wa ʿalā āli Muḥammad, kamā bārakta ʿalā Ibrāhīma wa āli Ibrāhīm, innaka Ḥamīdum-Majīd.

O Allāh, send salutations upon Muḥammad and upon the family of Muḥammad, just as you sent salutations upon Ibrāhīm and the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory. And bless Muḥammad and the family of Muḥammad just as You blessed Ibrāhīm and the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.

[*Ṣifah aṣ-Ṣalāh* 166]

4) [Say]:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الأُمِّي، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ النَّبِيِّ الأُمِّي، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

Allāhumma ṣalli ʿalā Muḥammadin-Nabiyyil-ummī wa ʿalā āli Muḥammad, kamā ṣallayta ʿalā āli Ibrāhīm; wa bārik ʿalā Muḥammadin-Nabiyyul-ummī wa ʿalā āli Muḥammad, kamā bārakta ʿalā āli Ibrāhīm, fil-ʿālamīn; innaka Ḥamīdum-Majīd.

O Allāh, send salutations upon Muḥammad, the unlettered Prophet, and upon the family of Muḥammad, just as you sent salutations upon the family of Ibrāhīm; and bless Muḥammad, the unlettered Prophet, and the family of Muḥammad, just as You blessed the family of Ibrāhīm, amongst all the creation; You are indeed Worthy of Praise, Full of Glory.

[*Ṣifah aṣ-Ṣalāh* 166]

5) [Say]:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ.

Allāhumma ṣalli ʿalā Muḥammad, ʿabdika wa Rasūlik, kamā ṣallayta ʿalā āli Ibrāhīm; wa bārik ʿalā Muḥammad, ʿabdika wa Rasūlik, kamā bārakta ʿalā Ibrāhīma wa ʿalā āli Ibrāhīm.

O Allāh, send salutations upon Muḥammad, Your slave

and Your Messenger, just as You sent salutations upon the family of Ibrāhīm. And bless Muḥammad, Your slave and Your Messenger, just as You blessed Ibrāhīm and the family of Ibrāhīm.

[*Ṣifah aṣ-Ṣalāh* 166]

6) [Say]:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

Allāhumma ṣalli 'alā Muḥammadin wa 'alā azwājihi wa dhurriyyatih, kamā ṣallayta 'alā āli Ibrāhīm; wa bārik 'alā Muḥammadin wa 'alā azwājihi wa dhurriyyatih, kamā bārakta 'alā āli Ibrāhīm; innaka Ḥamīdum-Majīd.

O Allāh, send salutations upon Muḥammad and upon his wives and his offspring, just as You sent salutations upon the family of Ibrāhīm; and bless Muḥammad and his wives and his offspring, just as you blessed the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.

[*Ṣifah aṣ-Ṣalāh* 167]

7) [Say]:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ وَبَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

Allāhumma ṣalli 'alā Muḥammadin wa 'alā āli Muḥammad, wa bārik 'alā Muḥammadin wa 'alā āli Muḥammad, kamā ṣallayta

wa bārakta 'alā Ibrāhīma wa āli Ibrāhīm; innaka Ḥamīdum-Majīd.

O Allāh, send salutations upon Muḥammad and upon the family of Muḥammad, and bless Muḥammad and the family of Muḥammad, just as You sent salutations upon and blessed Ibrāhīm and the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.

[*Ṣifah aṣ-Ṣalāh* 167]

Shaykh al-Albāni رحمه الله said, "Know: It is not legislated to invent a method of sending salutations by combining these various methods, and the same applies to the *tashahhud;* rather, this is an innovation in the religion. The Sunnah is to say this method one time, that method one time, and so forth. This has been explained by Shaykh-ul-Islām Ibn Taymiyyah."

[*Ṣifah aṣ-Ṣalāh* 176]

Shaykh al-Albāni رحمه الله said, "Al-Ḥāfiẓ Ibn Ḥajar al-'Aṣqalāni was asked about the method of sending salutations upon the Prophet ﷺ, whether inside or outside of the prayer, and if it was a condition to use the term *'Sayyid'* (master) when referring to him. Such as the saying, 'O Allāh, send salutations upon our *Sayyid* (master) Muḥammad,' or was it sufficient to say, 'O Allāh, send salutations upon Muḥammad.' Is it better to refer to him as *Sayyid* because this is a quality affirmed for him, or is it better to refrain from using this term in this supplication because it has not been narrated?

"He responded by saying, 'It is better to recite the words that have been narrated. And it is not said, "Perhaps the Prophet ﷺ omitted the word *'Sayyid'* due to humility, just as when he was mentioned he would not say 'peace be upon him,' and it is recommended for the *ummah* to say this every time he is mentioned." The reason this viewpoint is not correct

is because, if this were recommended, it would have been narrated from the Companions or those that followed them, but there are no narrations showing any of the Companions or those who followed them saying this, despite the numerous narrations from them.

"'Al-Qāḍi 'Iyāḍ wrote a chapter on the description of the Prophet's prayer ﷺ in the book *Ash-Shifā'*, and he narrated *aḥādīth* from the Companions and those that followed them, and not one of them used the term *Sayyid*. If this term was recommended, it would not have been hidden from all of them. And all good is in following the Sunnah. And Allāh knows best.'"

Supplication & Seeking Refuge After the *Tashahhud*

1) The Messenger of Allāh ﷺ used to supplicate in the prayer by saying:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ.

Allāhumma innī a'ūdhu bika min 'adhābil-qabr, wa a'ūdhu bika min fitnatil-masīḥid-Dajjāl, wa a'ūdhu bika min fitnatil-maḥyā wa fitnatil-mamāt, Allāhumma innī a'ūdhu bika minal-ma'thami wal-maghram.

O Allāh, I seek refuge with You from the punishment of the grave, I seek refuge with You from the turmoil of the Dajjāl, and I seek refuge with You from the trials of life and the trials of death. O Allāh, I seek refuge with You

from sin and heavy debt.

[*Mukhtaṣar al-Bukhāri* 432]

2) The Messenger of Allāh used to supplicate in his prayer by saying:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ بَعْدُ.

Allāhumma innī a'ūdhu bika min sharri mā 'amiltu wa min sharri mā lam a'mal ba'd.

O Allāh, verily I seek refuge in You from the evil I have done and from the evil I have yet to do.

[*Ṣaḥīḥ an-Nasā'i* 1306]

3) From the supplications of the Prophet ﷺ was his saying:

اللَّهُمَّ حَاسِبْنِي حِسَابًا يَسِيرًا.

Allāhumma ḥāsibnī ḥisāban yasīra.

O Allāh, call me to account with an easy reckoning.

[*Ṣifah aṣ-Ṣalāh* 184]

4) He used to say:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ،
فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

Allāhumma innī ẓalamtu nafsī ẓulman kathīra, wa lā yaghfirudh-dhunūba illā Ant, faghfir lī maghfiratan min 'indika warḥamnī; innaka Antal-Ghafūrur-Raḥīm.

O Allāh, verily I have wronged my soul tremendously, and no one forgives sins except You; thus, forgive me with a

forgiveness from You and have mercy upon me. Verily, You are the Oft-Forgiving, the Most Merciful.

[*Mukhtaṣar al-Bukhāri* 433]

5) The Prophet ﷺ used to say between the *tashahhud* and the *taslīm*:

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لاَ إِلَهَ إِلاَّ أَنْتَ.

Allāhummaghfir lī mā qaddamtu wa mā akhkhart, wa mā asrartu wa mā a'lant, wa mā asraftu wa mā Anta a'lamu bihi minnī. Antal-Muqaddimu wa Antal-Mu'akhkhir, lā ilāha illā Ant.

O Allāh! Forgive me for what I have done in the past, what I will do in the future, what I have concealed, what I have done openly, and what I have exceeded in, whatever You know about me more than I. You are the One Who brings forward, and You are the One Who puts back, there is none worthy of worship except You.

[*Ṣaḥīḥ al-Kalim* 85]

6) The Messenger of Allāh ﷺ said to a man, "What do you say during your prayer?" He said, "I recite the *tashahhud,* then I say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَأَعُوذُ بِكَ مِنَ النَّارِ.

Allāhumma innī as'alukal-Jannah, wa a'ūdhu bika minan-Nār.

"O Allāh, verily I ask You for Paradise and I seek refuge in You from the Fire.

"But by Allāh, I do not understand your mumbling or the mumbling of Mu'ādh."

The Prophet said, "It is concerning them [Paradise and Hell] that we are mumbling."

[*Ṣaḥīḥ al-Kalim* 86]

7) The Messenger of Allāh ﷺ used to seek refuge from these things at the end of his prayer:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ.

Allāhumma innī a'ūdhu bika minal-bukhli wa a'ūdhu bika minal-jubni wa a'ūdhu bika an uradda ilā ardhalil-'umur, wa a'ūdhu bika min fitnatid-dunyā wa a'ūdhu bika min 'adhābil-qabr.

O Allāh! I seek refuge with You from miserliness, I seek refuge with You from cowardice, I seek refuge with You from being sent back to geriatric old age, I seek refuge with You from the affliction of this world (meaning the affliction of the Dajjāl), and I seek refuge with You from the punishment of the grave.

[*Aṣ-Ṣaḥīḥah* 3937]

8) The Prophet ﷺ used to say:

اللَّهُمَّ بِعِلْمِكَ الْغَيْبَ، وَقُدْرَتِكَ عَلَى الْخَلْقِ، أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي

الرِّضَا وَالْغَضَبِ، وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَأَسْأَلُكَ نَعِيمًا لاَ يَنْفَدُ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لاَ تَنْقَطِعُ، وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَلاَ فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زَيِّنَّا بِزِينَةِ الإِيمَانِ، وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ.

Allāhumma bi-ʿilmikal-ghayba wa qudratika ʿalal-khalqi aḥyinī mā ʿalimtal-ḥayāta khayran lī, wa tawaffanī idhā ʿalimtal-wafāta khayran lī. Allāhumma innī as'aluka khashyataka fil-ghaybi wash-shahādah, wa as'aluka kalimatal-ḥaqqi fir-riḍā wal-ghaḍab, wa as'alukal-qaṣda fil-faqri wal-ghinā, wa as'aluka naʿīman lā yanfad, wa as'aluka qurrata ʿaynin lā tanqaṭiʿ, wa as'alukar-riḍā ba'dal-qaḍā', wa as'aluka bardal-ʿayshi ba'dal-mawt, wa as'aluka ladhdhatan-naẓari ilā wajhik, wash-shawqa ilā liqā'ika fī ghayri ḍarrā'a muḍirratin wa lā fitnatin muḍillah, Allāhumma zayyinnā bi-zīnatil-īmāni wajʿalnā hudātan muhtadīn.

O Allāh, by Your knowledge of the unseen and Your power over Your creation, keep me alive for as long as You know life is good for me, and cause me to die when You know death is good for me. O Allāh, I ask You to make me fear You in secret and in public, and I ask You to make me speak the truth in times of contentment and of anger. I ask You not to let me be extravagant in poverty or in prosperity. I ask You for continuous blessings, and for contentment that does not end. I ask You to let me accept Your decree, and for a good life after death. I ask You for the joy of seeing Your Face and for the longing to meet You, without going through diseases and misguiding *fitan* (trials). O Allāh, adorn us with the adornment of faith and

make us among those who are guided.

[*Ṣaḥīḥ an-Nasā'i* 1304]

9) The Prophet ﷺ heard a man saying in his *tashahhud:*

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللهُ الْوَاحِدُ الأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، أَنْ تَغْفِرَ لِي ذُنُوبِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

Allāhumma innī as'aluka yā Allāhul-Wāḥidul-Aḥaduṣ-ṣamadul-ladhī, lam yalid wa lam yūlad, wa lam yakul-lahu kufuwan aḥad, an taghfira lī dhunūbī, innaka Antal-Ghafūrur-Raḥīm.

O Allāh, I ask You by virtue of my bearing witness that You are Allāh, the One, the Self-Sufficient Master, Who begets not nor was He begotten, and there is none equal or comparable to Him, that You forgive me of my sins; verily, You are the Oft-Forgiving, the Most Merciful.

The Messenger of Allāh ﷺ said, "Surely he has been forgiven, surely he has been forgiven, surely he has been forgiven."

[*Ṣaḥīḥ an-Nasā'i* 1300, *Ṣifah aṣ-Ṣalāh* 186]

10) The Prophet ﷺ heard a man saying in his prayer:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ، لاَ إِلَهَ إِلاَّ أَنْتَ، وَحْدَكَ لاَ شَرِيكَ لَكَ الْمَنَّانَ، يَا بَدِيعَ السَّمَوَاتِ وَالأَرْضِ، يَا ذَا الْجَلاَلِ وَالإِكْرَامِ، يَا حَيُّ يَا قَيُّومُ، إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَأَعُوذُ بِكَ مِنَ النَّارِ.

Allāhumma innī as'aluka bi-anna lakal-ḥamd, lā ilāha illā Anta waḥdak, lā sharīka lakal-mannān, yā Badī'as-samāwāti wal arḍ, yā Dhal-jalāli wal-ikrām, yā Ḥayyu yā Qayyūm, innī as'alukal-Jannata wa a'ūdhu bika minan-Nār.

O Allāh! I ask You by virtue of the fact that all praise is due to You, none has the right to be worshiped but You alone, and You have no partner or associate, the Bestower, the Originator of the heavens and the earth, the Possessor of majesty and honor, O Ever-Living, O Self-Subsisting and Supporter of all. Verily, I ask You for Paradise and I seek refuge in You from the Fire.

[*Ṣaḥīḥ an-Nasā'i* 1299, *Ṣifah aṣ-Ṣalāh* 186]

Taslīm From the Prayer

1) The Messenger of Allāh used to say *taslīm* on his right side and his left side such that the whiteness of his cheek was visible. He would say:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ.

As-salāmu 'alaykum wa raḥmatullāh, as-salāmu alaykum wa raḥmatullāh.

Peace be upon you and the mercy of Allāh, peace be upon you and the mercy of Allāh.

[*Ṣaḥīḥ Abī Dāwūd* 914]

2) The Messenger of Allāh ﷺ would say on his right side:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ.

As-salāmu 'alaykum wa raḥmatullāhi wa barakātuh.

Peace be upon you, and the mercy of Allāh and His blessings.

While on his left side, he would say:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ.

As-salāmu ʿalaykum wa raḥmatullāh.

Peace be upon you and the mercy of Allāh.

[*Ṣaḥīḥ Abī Dāwūd* 915]

3) Sometimes, the Prophet ﷺ would say *taslīm* to his right side by saying:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ.

As-salāmu ʿalaykum wa raḥmatullāh.

Peace be upon you and the mercy of Allāh.

And on his left side, he would only say:

السَّلَامُ عَلَيْكُمْ.

As-salāmu ʿalaykum.

Peace be upon you.

4) Sometimes the Prophet ﷺ would only say one *taslīm* to the right side, saying:

السَّلَامُ عَلَيْكُمْ.

As-salāmu ʿalaykum.

Peace be upon you.

And he would turn his face slightly to the right side.

[*Ṣifah aṣ-Ṣalāh* 187, 188]

Remembrance Said After the Prayer

1) When the Messenger of Allāh would complete his prayer, he would say:

أَسْتَغْفِرَ اللهَ.

Astaghfirallāh.

I seek Allāh's forgiveness (three times).

And he would say:

اللَّهُمَّ أَنْتَ السَّلاَمُ، وَمِنْكَ السَّلاَمُ، تَبَارَكْتَ يَا ذَا الْجَلاَلِ وَالإِكْرَامِ.

Allāhumma Antas-Salāmu wa minkas-salām; tabārakta yā Dhal-jalāli wal-ikrām.

O Allāh, You are the One Who is free from all defects and deficiencies, and from You is all peace; blessed are You, O Possessor of majesty and honor.

[*Ṣaḥīḥ al-Kalim* 88]

2) The Messenger of Allāh ﷺ urged Mu'ādh to say at the end of every prayer:

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ.

Allāhumma a'innī 'alā dhikrika wa shukrika wa ḥusni 'ibādatik.

O Allāh, help me to remember You, give thanks to You, and worship You properly.

[*Ṣaḥīḥ Abī Dāwūd* 1362]

3) When the Messenger of Allāh ﷺ would complete his prayer, he would say:

لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِي لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ، مِنْكَ الْجَدُّ.

Lā ilāha ill-Allāh, waḥdahu lā sharīka lah, lahul-mulku wa lahul-ḥamd, wa Huwa ʿalā kulli shay'in qadīr; Allāhumma lā mäniʿa li-mā aʿṭayt, wa lā muʿṭī li-mā manaʿt, wa lā yanfaʿu dhal-jaddi minkal-jadd.

There is none worthy of worship except Allāh alone, with no partner or associate; His is the sovereignty and to Him be praise, and He is able to do all things. O Allāh, none can withhold what You give and none can give what You withhold, and no wealth or majesty can benefit anyone, for from You is all wealth and majesty.

[*Ṣaḥīḥ al-Kalim* 89]

4) At the end of each prayer, after the *taslīm* and before standing, he would say, raising his voice:

لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ، لاَ إِلَهَ إِلاَّ اللهُ، وَلاَ نَعْبُدُ إِلاَّ إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ، لاَ إِلَهَ إِلاَّ اللهُ مُخْلِصِينَ لَهُ الدِّينَ، وَلَوْ كَرِهَ الْكَافِرُونَ.

Lā ilāha ill-Allāh, waḥdahu lā sharīka lahu, lahul-mulku wa lahul-ḥamd, wa Huwa ʿalā kulli shay'in qadīr, lā ḥawla wa lā quwwata illā billāh, lā ilāha ill-Allāh, wa lā naʿbudu illā iyyāh; lahul-niʿmatu wa lahul-faḍl, wa lahuth-thanā'ul-ḥasan, lā ilāha

ill-Allāh, mukhliṣīna lahud-dīna wa law karihal-kāfirūn.

There is none worthy of worship except Allāh, alone without partners; to Him belongs the dominion and to Him belongs the praise, and He has power over all things. There is no might or power except with Allāh, there is none worthy of worship except Allāh, and we do not worship anyone except Him. To Him belongs the favor and to Him belongs the virtue, and to Him belongs the good praise. There is none worthy of worship except Allāh, making the religion sincerely for Him even if the disbelievers hate it.

[*Aṣ-Ṣaḥīḥah* 3160]

5) Say 33 times each:

سُبْحَانَ اللهِ

Subḥānallāh

Allāh is free from imperfection

الْحَمْدُ للهِ

Al-ḥamdulillāh

All praises belong to Allāh

اللهُ أَكْبَرُ

Allāhu Akbar

Allāh is the Greatest

[*Ṣaḥīḥ al-Kalim* 91]

6) The Messenger of Allāh ﷺ said:

Whoever says "Allāh is free from imperfection" (*subḥānallāh*) 33 times, "Praise be to Allāh" (*al-ḥamdulillāh*) 33 times, and "Allāh is the Greatest" (*Allāhu Akbar*) 33 times, and seals the hundred with saying:

لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Lā ilāha ill-Allāh, waḥdahu lā sharīka lah, lahul-mulku wa lahul-ḥamd, wa Huwa 'alā kulli shay'in qadīr.

There is none worthy of worship except Allāh, alone without any partner. The kingdom and praise belong to Him, and He has power over everything.

After every prayer, he will have his wrong actions forgiven, even if they are as abundant as the foam on the sea.

[*Aṣ-Ṣaḥīḥah* 100, 101]

7) The Prophet ﷺ said, "The one who says [this] at the end of each obligatory prayer will not be disappointed: 33 *tasbīḥah* (*subḥānallāh*), 33 *taḥmīdah (al-ḥamdulillāh)* and 34 *takbīrah* (*Allāhu Akbar*)."

[*Aṣ-Ṣaḥīḥah* 102]

8) Ibn 'Umar ﷺ said:

A man saw in a dream that it was said to him, "What does your Prophet ﷺ command you to do?" He said, "He commanded us to say *tasbīḥ* (*subḥānallāh*) 33 times following the prayer, and to say the *taḥmīd* (*al-ḥamdulillāh*) 33 times, and to say the *takbīr* (*Allāhu Akbar*) 34 times, and that makes 100."

He [the questioner in the dream] said, "Say the *tasbīḥ* (*subḥānallāh*) 25 times, say the *taḥmīd* (*al-ḥamdulillāh*) 25

times, say the *takbīr* (*Allāhu Akbar*) 25 times, and say the *tahlīl* (*lā ilāha ill-Allāh*) 25 times, and that will make 100." The following morning, he told the Prophet ﷺ about that, and the Messenger of Allāh ﷺ said, "Do what the Anṣāri said."

Shaykh al-Albāni رحمه الله said, "His saying, 'Say the *tahlīl*,' is only the saying of *lā ilāha ill-Allāh* (none has the right to be worshiped except Allāh), and any statement in addition to this requires proof from the text. Thus, what is apparent from the *ḥadīth* is that the person should say:

سُبْحَانَ اللهِ، وَالْحَمْدُ للهِ، وَلاَ إِلَهَ إِلاَّ اللهُ، واللهُ أَكْبَرُ.

Subḥānallāh, wal-ḥamdulillāh, wa lā ilāha ill-Allāh, Allāhu Akbar,

"Allāh is free from imperfection, all praises belong to Allāh, there is none worthy of worship except Allāh, and Allāh is the Greatest,"

"Twenty-five times each, and it does not matter which one he begins with. And Allāh knows best."

[*Ṣaḥīḥ an-Nasā'i* 1350]

9) The Prophet ﷺ said:

Whoever says 10 times, before moving and bending his legs from the Maghrib and Fajr prayers:

لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Lā ilāha ill-Allāh, waḥdahu lā sharīka lah, lahul-mulku wa lahul-ḥamd, yuḥyī wa yumīt, wa Huwa 'alā kulli shay'in qadīr.

There is none worthy of worship except Allāh, alone

without partners. To Him belongs the kingdom and to Him belongs the praise; He gives life and causes death, and He has power over all things.

Allāh will write for him 10 good deeds and erase from him 10 sins, and elevate him 10 degrees, and he will have protection from what he hates and protection from the accursed Shayṭān, and no sin will harm him except *shirk*. And he will be from the best people in action. The only one better than him is the one who has said better than him.

[*Ṣaḥīḥ at-Targhīb* 477]

10) The Prophet ﷺ said:

Whoever says after the morning prayer:

لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Lā ilāha ill-Allāh, waḥdahu lā sharīka lah, lahul-mulku wa lahul-ḥamd, yuḥyī wa yumīt, bi-yadihil-khayr, wa Huwa ʿalā kulli shay'in qadīr.

None has the right to be worshiped except Allāh, alone without partner; to Him belongs all that exists, and to Him is the praise. He gives life and causes death, and He is powerful over all things.

Whoever says this 100 times while his feet are still folded will be from the best people upon the earth that day. The only ones better than him will be those who have said the likes of what he said or better.

[*Aṣ-Ṣaḥīḥah* 2664]

11) The Messenger of Allāh ﷺ said after the prayer:

اللَّهُمَّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ.

Allāhummaghfir lī, wa tub 'alayy, innaka Antat-Tawwābul-Ghafūr.

O Allāh, forgive me and accept my repentance; verily, You are the One who accepts repentance, the Oft-Forgiving (100 times).

[*Aṣ-Ṣaḥīḥah* 2603]

12) The Messenger of Allāh ﷺ used to say after Fajr prayer:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَعَمَلًا مُتَقَبَّلاً، وَرِزْقًا طَيِّبًا.

Allāhumma innī as'aluka 'ilman nāfi'an wa 'amalan mutaqabbalan wa rizqan ṭayyiba.

O Allāh, verily I ask You for beneficial knowledge, actions that are accepted, and good provision.

[*Hidāyah ar-Ruwāh* 2432]

13) The Messenger of Allāh ﷺ said, "Whoever says the *tasbīḥ* (*subḥānallāh*) 100 times following the morning prayer, and the *tahlīl* (*lā ilāha ill-Allāh*) 100 times, he will be forgiven his sins, even if they are like the foam of the sea."

[*Ṣaḥīḥ an-Nasā'i* 1353]

14) The Prophet ﷺ said, "There are two deeds that no Muslim man persists in doing except that he will enter Paradise. Indeed they are easy, but those who do them are few: glorifying Allāh (by saying *subḥānallāh*) 10 times following every prayer, praising Him (by saying *al-ḥamdulillāh*) 10 times, and magnifying Him (by saying *Allāhu Akbar*) 10 times. That is 150 on the lips and 1,500 on the scale. And

when you go to bed, then magnify Him 34 times (by saying *Allāhu Akbar*), glorify Him 33 times (by saying *subḥānallāh*), and praise Him 33 times (by saying *al-ḥamdulillāh*); that will be 100 on the lips and 1,000 on the balance. And who among you could do in one day and night 2,500 bad deeds?"

They said, "How could anyone fail to do that?" He said, "The Shayṭān comes to one of you when he is praying and says, 'Remember such-and-such, remember such-and-such,' so that when he finishes his prayer, he may forget to do that; or [the Shayṭān] comes to him when he is in his bed and keeps on making him sleepy until he falls asleep."

[*Ṣaḥīḥ al-Kalim* 93]

15) The Messenger of Allāh commanded me to recite the *suwar* for seeking refuge after each prayer, and these *suwar* are: Sūrah al-Ikhlāṣ, Sūrah al-Falaq, and Sūrah an-Nās.

16) The Messenger of Allāh ﷺ said, "Whoever recites Āyatul-Kursi (Sūrah al-Baqarah 2:255) after each prayer, nothing will prevent him from entering Paradise except death."

[*Aṣ-Ṣaḥīḥah* 972]

Shaykh al-Albāni رحمه الله said, "It has not been authenticated that the Prophet ﷺ used to raise his hands after the prayer when he made *du'ā'*. And as for the *imām* supplicating and the followers saying *āmīn,* this is an innovation that has no basis."

[*Aḍ-Ḍa'īfah* 6/60]

The Method of Glorifying Allāh

1) 'Abdullāh bin 'Amr رضي الله عنه said, "I saw the Messenger of Allāh ﷺ counting the *tasbīḥ* (saying *subḥānallāh*) on his right hand."

2) The Prophet ﷺ instructed them to pay attention when reciting *takbīr* (*Allāhu Akbar*), *taqdīs* (*subḥānal-Malikul-Quddūs*), and *tahlīl* (*lā ilāha ill-Allāh*), and to count on their fingers, for they (the fingers) will be questioned and made to speak.

[*Ṣaḥīḥ Abī Dāwūd* 1501, 1502]

Shaykh al-Albāni رحمه الله said, "This is the *sunnah* that is prescribed for counting the remembrance of Allāh; it is only done with the hand, the right hand. As for counting the remembrance of Allāh with the left hand, both hands, or with pebbles, all of this is in opposition to the Sunnah. Rather, using the *dhikr* beads is an innovation that was not present during the time of the Prophet ﷺ; it was invented after him.

"If there was only one evil in using the *dhikr* beads—this being the *sunnah* of counting with the hand being lost—then this would be sufficient! It is rare that I see an old man remembering Allāh with his fingers!

"The people have been put to trial with this innovation, so you see those who adhere to some of the various methodologies with the beads around their necks, and they count the beads as they engage in conversation with you. This innovation causes them to miss out on many obligations. I have seen this several times, as have others. There was a man using *dhikr* beads, and I greeted him with *salām*. He responded by waving without saying *salām* in return. The evil of this innovation cannot be enumerated."

Seeking Refuge From the Whispers During the Prayer

1) 'Uthmān bin Abil-'Āṣ رضي الله عنه said, "Verily, the Shayṭān comes

between me and my prayer and my recitation, and confuses me. The Messenger of Allāh ﷺ said, 'That is a devil called Khinzab. If you feel that, then seek refuge with Allāh from him and spit dryly to your left three times.'"

He said, "I did that and Allāh took him away from me."

[*Ṣifah aṣ-Ṣalāh* 128]

The Virtue of Reciting the Qur'ān

1) The Messenger of Allāh ﷺ said, "The best of you are those who learn the Qur'ān and those who teach it."

[*Aṣ-Ṣaḥīḥah* 1172]

2) The Messenger of Allāh ﷺ said, "That one of you should go to the *masjid* every day and learn two verses from the Book of Allāh is better for you than two she-camels. And to learn three verses is better than three she-camels; and so forth and so on."

[*Ṣaḥīḥ at-Targhīb* 1418]

3) The Messenger of Allāh ﷺ said, "Whoever reads one letter from the Book of Allāh will earn one good deed (*ḥasanah*) thereby. One good deed is equal to 10 good deeds the like of it. I do not say that *'Alif-Lām-Mīm'* is a letter, but *alif* is a letter, *lām* is a letter, and *mīm* is a letter."

[*Ṣaḥīḥ at-Tirmidhi* 2910]

4) The Messenger of Allāh ﷺ said, "It will be said to the companion of the Qur'ān: 'Read, and ascend, and recite as you used to recite in the [previous] world, for your status will

be according to the last verse that you recite.'"

[*Ṣaḥīḥ at-Targhīb* 1426]

Shaykh al-Albāni ﷺ said, "The meaning of 'companion of the Qur'ān' is those who have memorized the Qur'ān by heart, as the Prophet ﷺ said, 'Let the most well-read of the Qur'ān lead the prayer.' This means those who have memorized the most Qur'ān. Thus, the levels in Paradise for this virtue are based upon those who memorized the Qur'ān in the world, and it does not mean those who recited it the most, as some people believe.

"This shows a virtue for those who have memorized the Qur'ān. And the condition is that they memorized the Qur'ān for the Face of Allāh and not for worldly reasons like money, because the Prophet ﷺ said, 'Most of the hypocrites of my nation will be from the reciters.'"

[*Aṣ-Ṣaḥīḥah* 5/283, 284]

The Description of the Prophet's Recitation ﷺ

1) Umm Salamah ﷺ narrated, "When the Messenger of Allāh ﷺ recited the Qur'ān, he would stop at every verse."

[*Ṣaḥīḥ Abī Dāwūd* 4001]

Shaykh al-Albāni ﷺ said, "This is how all of his recitation was—he would stop at each verse and he would not combine the verse after with the previous verse. This *sunnah* has been abandoned by most of the reciters, not to mention other than them."

[*Ṣifah aṣ-Ṣalāh* 96]

Beautifying the Voice With the Recitation

1) The Prophet ﷺ said, "Allāh does not listen as attentively to anything as He listens to the recitation of the Qur'ān by a prophet who recites well with a melodious and audible voice."

[*Mukhtaṣar Muslim* 2111]

2) The Messenger of Allāh ﷺ said, "Beautify the Qur'ān with your voices."

[*Ṣaḥīḥ Abī Dāwūd* 1486]

3) The Messenger of Allāh ﷺ said, "He is not one of us who does not beautify his voice for the Qur'ān."

[*Ṣaḥīḥ Abī Dāwūd* 1468]

4) The Messenger of Allāh ﷺ said, "Among the people who recite the Qur'ān with the most beautiful voices is the man who, when you hear him, you think that he fears Allāh."

[*Ṣaḥīḥ at-Targhīb* 1450]

Recommended Remembrance During Recitation

1) Ibn 'Abbās ﷺ narrated:

When the Prophet ﷺ would recite:

﴿ سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى ﴾

Glorify the name of your Lord, the Most High.

[Sūrah al-A'lā 87]

He would then say:

سُبْحَانَ رَبِّيَ الأَعْلَى.

Subḥāna Rabbiyal-A'lā.

Glory be to my Lord, the Most High.

[*Ṣaḥīḥ Abī Dāwūd* 826]

2) Mūsā bin Abī 'Ā'ishah narrated:

A man was reciting above my home, and when he reached the verse:

﴿ أَلَيْسَ ذَٰلِكَ بِقَادِرٍ عَلَىٰٓ أَن يُحْيِيَ الْمَوْتَىٰ ﴾

Is not He (Allāh Who does that), able to give life to the dead?

[Sūrah al-Qiyāmah 75:40]

He said:

سُبْحانَكَ فَبَلَى!

Subḥānaka fa-balā!

You are free from all imperfections; of course You are able!

So I questioned him about this and he said, "I heard this from the Messenger of Allāh ﷺ."

[*Ṣaḥīḥ Abī Dāwūd* 827]

Shaykh al-Albāni رحمه الله said, "This is unrestricted; thus, it includes the recitation in the prayer and outside of it, the optional prayers and the obligatory prayers."

[*Ṣifah aṣ-Ṣalāh* 105]

Supplication for the Prostration of Recitation

1) The Messenger of Allāh ﷺ prostrated himself at night when reciting the Qur'ān. He said repeatedly:

سَجَدَ وَجْهِيَ لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، بِحَوْلِهِ وَقُوَّتِهِ.

Sajada wajhī li-lladhī khalaqahu wa shaqqa sam'ahu wa baṣarahu bi-ḥawlihi wa quwwatih.

My face prostrates itself to Him Who created it and brought forth its hearing and seeing by His might and power.

[*Ṣaḥīḥ Abī Dāwūd* 1273]

2) Abū Sa'īd al-Khudri ﷺ narrated:

I had a dream last night and I was beneath a tree. It was as if the tree was reciting Sūrah Ṣād. When the tree reached the verse of prostration, it prostrated and said:

اللَّهُمَّ اكْتُبْ لِي بِهَا أَجْرًا، وَحُطَّ عَنِّي بِهَا وِزْرًا، وَأَحْدِثْ لِي بِهَا شُكْرًا، وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَ مِنْ عَبْدِكَ دَاوُدَ سَجْدَتَهُ.

Allāhummak-tub lī bi-hā ajran wa ḥuṭṭa 'annī bi-hā wizran wa aḥdith lī bi-hā shukra, wa taqabbalhā minnī kamā taqabbalta min 'abdika Dāwūd sajdatah.

O Allāh, record for me a reward for this (prostration), and remove from me a sin. And grant me gratitude by way of it. Save it for me and accept it from me just as You accepted it from Your slave Dāwūd.

When the morning came, I went to the Prophet ﷺ and informed him of that. He said: "Did you prostate, O Abū

Sa'īd?" I said, "No." He replied, "You had more right to prostrate than the tree." Thus, the Prophet ﷺ recited Sūrah Ṣād, and when he reached the verse of prostration, he prostrated and supplicated just as the tree had supplicated.

[*Aṣ-Ṣaḥīḥah* 2710]

The Virtue of Prostrating for Recitation

1) The Messenger of Allāh ﷺ said, "When a son of Ādam recites a *sajdah* and prostrates, the Shayṭān withdraws weeping, saying, 'Woe is me! The son of Ādam was commanded to prostrate and he prostrated, and Paradise will be his; I was commanded to prostrate and I refused, so I am doomed to Hell.'"

[*Ṣaḥīḥ at-Targhīb* 1438]

In How Many Days Should One Complete the Qur'ān?

1) The Messenger of Allāh ﷺ said, "In 40 days, in one month, in 20 days, in 15 days, in 10 days, in seven days; recite it in three days. The one who recites it in less than three days does not understand it."

[*Ṣaḥīḥ Abī Dāwūd* 1258]

Supplication for Completing the Recitation of the Qur'ān

1) Shaykh al-Albāni رحمه الله said, "There are many narrations from the Pious Predecessors; from them is the narration of

al-Banāni, who said, 'When Anas ﷺ would complete the recitation of the Qur'ān, he would gather his children and his household and supplicate for them.'"

[*Narrations of Supplications for Completing the Recitation of the Qur'ān* 58]

Shaykh al-Albāni ﷺ said, "There is no doubt that adhering to a specific supplication after completing the recitation of the Qur'ān is an innovation that is not permissible. This is due to the statement of the Prophet ﷺ: 'Every innovation is misguidance and every misguidance is in the Fire.'"

[*Aḍ-Ḍa'īfah* 13/315]

Not Forgetting the Qur'ān by Increasing in Recitation

1) The Messenger of Allāh ﷺ said, "The likeness of the one who memorizes the Qur'ān is that of the owner of a hobbled camel—if he tends to it regularly, he will keep it, but if he lets it go, he will lose it."

[*Mukhtaṣar Muslim* 2109]

2) Muslim added: "If the companion of the Qur'ān recites the Qur'ān during the night and the day, he will remember it, and if he does not, then he will forget it."

[*Ṣaḥīḥ at-Targhīb* 1445]

The Prohibition of Using the Phrase "I Forgot Verse Such-and-Such"

1) The Messenger of Allāh ﷺ said, "It is not right for any

one of you to say, 'I have forgotten such-and-such.' On the contrary, he has been made to forget. Try to review the Qur'ān, for it is more likely to escape from men's hearts than camels."

[*Mukhtaṣar Muslim* 2110]

Shaykh al-Albāni ﷺ said, "This is because the basis of forgetting is to abandon, so it is prohibited to say, 'I have forgotten verse such-and-such,' because this means, 'I have abandoned this verse.' Thus, the Prophet ﷺ directed us to say, 'I have been made to forget verse such-and-such'; meaning, Allāh is the One who caused him to forget it.

[*Mukhtaṣar Muslim* 556]

Ḍuḥā Prayer

1) The Messenger of Allāh ﷺ said, "Whoever prays Fajr in congregation, then sits remembering Allāh until the sun rises, then prays two *raka'āt*, will have a reward like that of Ḥajj and 'Umrah."

[The narrator] said, "The Messenger of Allāh ﷺ said, 'In full, in full, in full.'"

[*Aṣ-Ṣaḥīḥah* 3403]

2) And in another narration: "Whoever prays the morning prayer in congregation and then remains until he prays Ḍuḥā prayer, he will have the reward of Ḥajj and 'Umrah, a complete Ḥajj and 'Umrah."

[*Ṣaḥīḥ at-Targhīb* 469]

The Supplication for *al-Istikhārah* Prayer

1) The Messenger of Allāh ﷺ said, "If any one of you is concerned about a decision he has to make, then let him pray two *raka'āt* of non-obligatory prayer, then say:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلاَ أَعْلَمُ، وَأَنْتَ عَلاَّمُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ (ثم تسميه باسمه بعينه) خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاجِلِ أَمْرِي وَآجِلِهِ، فَاقْدُرْهُ لِي، وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ. وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، فَاصْرِفْهُ عَنِّي، وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِي بِهِ.

Allāhumma innī astakhayruka bi-'ilmik, wa astaqdiruka bi-qudratik, wa as'aluka min faḍlikal-'Aẓīm; fa-innaka taqdiru wa lā aqdir, wa ta'lamu wa lā a'lam, wa Anta 'Allāmul-ghuyūb; Allāhumma in kunta ta'lamu an hādhal-amra (then mention the specific matter) khayrul-lī fī dīnī wa ma'āshī, 'ājili amrī wa ājilih, faqdurhu lī wa yassirhu lī, thumma bārik lī fīhi. Wa in kunta ta'lamu an hādhal-amra sharrul-lī fī dīnī wa ma'āshī wa 'āqibati amrī, faṣrifhu 'annī waṣrifnī 'anh, waqdur lī al-khayr ḥaythu kāna thumma raḍḍinī bih.

O Allāh, I seek Your guidance [in making a choice] by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You of Your great bounty. You have power, I have none. And You know, I know not. You are the Knower of hidden things. O Allāh, if in Your knowledge, this matter (then mention the specific matter) is good for me both in this world and in the Hereafter (or: in my

religion, my livelihood, and my affairs), then ordain it for me, make it easy for me, and bless it for me. And if in Your knowledge it is bad for me and for my religion, my livelihood, and my affairs (or: for me both in this world and the next), then turn me away from it, [and turn it away from me], and ordain for me the good wherever it may be and make me pleased with it.

[*Mukhtaṣar al-Bukhāri* 579]

The Call for the Eclipse Prayer

1) 'Abdullāh bin 'Amr رضي الله عنه narrated, "When the sun eclipsed in the lifetime of Allāh's Messenger ﷺ, an announcement was made that the prayer was to be held in congregation."

[*Mukhtaṣar al-Bukhāri* 528]

Remembrance, Supplication & Seeking Forgiveness During an Eclipse

1) Abū Mūsā رضي الله عنه narrated, "The sun eclipsed and the Prophet ﷺ got up, being afraid that it might be the Hour (i.e., the Day of Judgment). He went to the *masjid* and offered the prayer with the longest standing, bowing, and prostration that I had ever seen him doing.

"Then [the Prophet] said, 'These signs that Allāh sends do not occur because of the life or death of somebody, but Allāh makes His worshipers afraid by them. So when you see anything thereof, proceed to remember Allāh, invoke Him, and ask for His forgiveness.'"

[*Ṣaḥīḥ an-Nasā'i* 1502]

The Virtue of Sending Salutations Upon the Prophet ﷺ

1) The Messenger of Allāh ﷺ said, "Increase in sending salutations upon me, for surely Allāh has entrusted an angel at my grave, so when a person from my *ummah* sends salutations upon me, that angel says to me, 'O Muḥammad, so-and-so has just sent salutations upon you.'"

[*Aṣ-Ṣaḥīḥah* 1530]

2) And he said, "Whoever sends salutations upon me once, Allāh will send salutations upon him 10 times."

[*Aṣ-Ṣaḥīḥah* 1407]

3) The Messenger of Allāh ﷺ said, "No one sends *salām* upon me except that Allāh returns my soul so that I may return the *salām*."

[*Aṣ-Ṣaḥīḥah* 2266]

4) The Prophet ﷺ said, "A miser is one who, when I am mentioned in his presence, fails to send salutations upon me."

[*Ṣaḥīḥ al-Jāmi'* 2878]

5) The Prophet ﷺ said, "Whoever forgets to send peace and blessings upon me, then he has missed the road to Paradise."

[*The Virtue of Sending Salutations Upon the Prophet* 41]

6) The Messenger of Allāh ﷺ said, "The one who forgets to send salutations upon me when I am mentioned in his presence has missed the path to Paradise."

[*Aṣ-Ṣaḥīḥah* 2337]

7) The Messenger of Allāh ﷺ said, "Whoever sends salutations upon me once, Allāh will write 10 good deeds for him."

[*Aṣ-Ṣaḥīḥah* 74]

8) The Messenger of Allāh ﷺ said, "Whoever from my *ummah* sends salutations upon me sincerely from his heart, Allāh will send salutations upon him 10 times, raise him 10 degrees in rank, write down for him 10 good deeds, and erase from him 10 sins.

[*Aṣ-Ṣaḥīḥah* 3360]

The Obligation of Remembering Allāh & Sending Salutations Upon the Prophet in Gatherings

1) The Messenger of Allāh ﷺ said, "No people attend a gathering in which Allāh is not remembered and they do not send blessings upon their Prophet, except that it will be loss and regret for them; if He wills, He will punish them, and if He wills, He will forgive them."

[*Aṣ-Ṣaḥīḥah* 74, 3359]

2) The Prophet ﷺ said, "No people sit in a gathering in which they do not mention Allāh and send salutations upon the Prophet ﷺ except that it will be regret for them on the Day of Judgment, even if they enter Paradise."

[*Aṣ-Ṣaḥīḥah* 76]

Sending Salutations Upon the Prophet ﷺ Before *Du'ā'*

1) The Messenger of Allāh ﷺ said, "All *du'ā'* is suspended

until you send salutations upon the Prophet ﷺ."

[*Aṣ-Ṣaḥīḥah* 2035]

2) Faḍālah bin 'Ubayd ﷺ said, "While the Messenger of Allāh ﷺ was sitting, a man came in and prayed and said, 'O Allāh, forgive me and have mercy on me.' The Messenger of Allāh ﷺ said, 'You have been too hasty, O worshiper. When you have prayed and are sitting, praise Allāh as He deserves to be praised and send blessings upon me, then call upon Him.'

"Then another man prayed after that, and he praised Allāh and sent blessings upon the Prophet ﷺ. The Prophet ﷺ said, 'O worshiper, ask and you will be answered.'"

[*Ṣaḥīḥ at-Targhīb* 1643]

Sending Salutations Upon the Prophet ﷺ On Fridays

1) The Messenger of Allāh ﷺ said, "Send many blessings upon me on Friday and the night before Friday, for whoever sends blessings upon me once, Allāh will send blessings upon him tenfold."

[*Aṣ-Ṣaḥīḥah* 1407]

2) The Messenger of Allāh ﷺ said, "Send many salutations upon me on Friday, for surely your salutations are shown to me." They said, "How will they be shown to you when you have decayed?" He replied, "Verily, Allāh has forbidden the earth to eat the bodies of the prophets."

[*Aṣ-Ṣaḥīḥah* 1527]

The Sermon of Need (*Khuṭbatul-Ḥājah*)

1) The sermon of need is as follows:

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلا مُضِلَّ لَهُ وَمَنْ يُضْلِلْ فَلا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلا تَمُوتُنَّ إِلاَّ وَأَنْتُمْ مُسْلِمُونَ ﴾

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيراً وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَتَسَاءَلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيباً ﴾

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلاً سَدِيداً يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعْ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزاً عَظِيماً ﴾

أَمَّا بَعْدُ:

فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرُّ الأُمُورِ مُحْدَثَاتُهَا كُلُّ مُحْدَثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلالَةٌ وَكُلُّ ضَلالَةٍ فِي النَّارِ.

Innal-ḥamda lillāh, naḥmaduhu wa nasta'īnuhu wa nastaghfiruh, wa na'ūdhu billāhi min shurūri anfusinā wa min

sayyi'āti a'mālinā, man yahdihil-lāhu fa-lā muḍilla lah, wa man yuḍlil fa-lā hādiya lah, wa ash-hadu al-lā ilāha ill-Allāhu wa ash-hadu anna Muḥammadan 'abduhu wa Rasūluh.

Verily, all praises belong to Allāh. We praise Him, we seek His assistance, and we seek His forgiveness. And we seek refuge in Allāh from the evil of our souls and from the evil of our actions. Whomever Allāh guides, none can misguide him, and whoever is misguided, there is no guide for him. I bear witness that nothing has the right to be worshiped except Allāh, alone without partners, and I bear witness that Muḥammad is His slave and His Messenger ﷺ.

O you who believe! Fear Allāh as He should be feared, and die not except in a state of Islām. (Sūrah Āli 'Imrān 3:102)

O mankind! Be dutiful to your Lord, Who created you from a single person (Ādam), and from him (Ādam) He created his wife [Ḥawwā' (Eve)], and from them both He created many men and women, and fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you. (Sūrah an-Nisā' 4:1)

O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger, he has indeed achieved a great achievement. (Sūrah al-Aḥzāb 33:70-71)

Ammā ba'd:

Fa-inna khayral-ḥadīthi Kitābullāh, wa khayrul-hadyī hadyu Muḥammadin ﷺ wa sharrul-umūri muḥdathātuhā wa kulla muḥdathatin bid'ah, wa kulla bid'atin ḍalālah, wa kulla ḍalālatin fin-Nār.

As to what follows: Verily, the most truthful speech is

the Book of Allāh, and the best guidance is the guidance of Muḥammad ﷺ, and the most evil of affairs are newly invented matters, and every newly invented matter is an innovation and every innovation is astray and straying is in the Fire.

Shaykh al-Albāni رحمه الله said, "This is *khuṭbatul-ḥājah* (the sermon of need) which the Prophet ﷺ used to teach his Companions. This is the sermon that is prescribed to say before [other] sermons, especially the Friday sermon. It is known that the Prophet ﷺ used to mention his name during the *khuṭbatul-ḥājah*, but as for him sending salutations upon himself, then I do not know of an authentic narration that mentions this."

[*Khuṭbatul-Ḥājah* 30]

Shaykh al-Albāni رحمه الله said, "As for the addition, 'We seek His guidance' (نستهديه), this addition has no basis in any of the *aḥādīth*. We heard many of those who deliver the sermon saying this addition, so we must warn against it. This is because the remembrance is restricted by the Book and the Sunnah, as is known from the Sunnah and the people of the Sunnah.

[*An-Naṣīḥah* 88]

Reciting Sūrah al-Kahf (18) on Friday

1) The Prophet ﷺ said, "Whoever reads Sūrah al-Kahf on the day of Jumu'ah will have a light that will shine from him from one Friday to the next."

[*Ṣaḥīḥ at-Targhīb* 736]

2) The Prophet ﷺ said, "Whoever recites Sūrah al-Kahf on

the night of Jumu'ah will have a light that will stretch between him and the Ancient House."

[*Ṣaḥīḥ at-Targhīb* 736]

Du'ā' During the Final Hour on Friday

1) The Prophet ﷺ said, "Seek out the hour that is hoped for on Friday after 'Aṣr until the sun has set."

[*Ṣaḥīḥ at-Tirmidhi* 489]

2) The Messenger of Allāh ﷺ said, "Friday is 12 hours in which there is no Muslim who asks Allāh for something except that He will give it to him, so seek the last hour after 'Aṣr."

[*Ṣaḥīḥ Abī Dāwūd* 1048]

Shaykh al-Albāni رحمه الله said, "It has been authentically reported that the Companions agreed that it is the last hour on Friday, so it is not permissible to oppose them in this."

[*Ṣaḥīḥ at-Targhīb* 1/441]

Supplication on the Night of Power

1) 'Ā'ishah رضي الله عنها narrated:

I said, "O Messenger of Allāh, if I know what night the Night of Power is, what supplication should I say?" He replied, "Say:

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي.

Allāhumma innaka 'afuwwun tuḥibbul-'afwa fa'fu 'annī.

"O Allāh, You are forgiving and love to forgive, so forgive me."

[*Aṣ-Ṣaḥīḥah* 3337]

Description of the Rain Prayer

1) The Messenger of Allāh ﷺ went out with the people to the prayer area and prayed for rain. He lead them in two *raka'āt* of prayer in which he recited aloud, faced the *qiblah,* and supplicated. He raised his hands and turned his garment inside out.

[Agreed upon]

Shaykh al-Albāni رحمه الله said, "The prayer for rain was a *sunnah* implemented by the Prophet ﷺ more than once; he prayed two *raka'āt* before he delivered a sermon and then he would supplicate. And if the rain prayer only contains the *du'ā'*, this is permissible, but it is better for it to include the sermon and the two *raka'āt* of prayer that are mentioned in the narrations. And Allāh knows best. "

[*Aḍ-Ḍa'īfah* 12/298]

The Supplication for Rain

1) The Prophet ﷺ said:

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا، مَرِيئًا نَافِعًا، غَيْرَ ضَارٍّ، عَاجِلاً غَيْرَ آجِلٍ.

Allāhummasqinā ghaythan mughīthan marī'an, nāfi'an ghayra ḍārr, 'ājilan ghayra ājil.

O Allāh! Give us rain that will replenish us, abundant, fertilizing, and profitable, not injurious, granting it now without delay.

Thereupon the sky became overcast.

[*Ṣaḥīḥ Abī Dāwūd* 1060]

2) The Messenger of Allāh ﷺ said:

الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ. الرَّحْمَنِ الرَّحِيمِ. مَلِكِ يَوْمِ الدِّينِ لاَ إِلَهَ إِلاَّ اللهُ، يَفْعَلُ مَا يُرِيدُ، اللَّهُمَّ أَنْتَ اللهُ لاَ إِلَهَ إِلاَّ أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ، أَنْزِلْ عَلَيْنَا الْغَيْثَ، وَاجْعَلْ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلاَغًا إِلَى حِينٍ.

Al-ḥamdulillāhi Rabbil-ʿālamīn, ar-Raḥmānir-Raḥīm, Māliki Yawmid-Dīn, lā ilāha ill-Allāh; yafʿalu mā yurīd, Allāhumma Antallāh; lā ilāha illā Ant; Antal-Ghaniyyu wa naḥnul-fuqarāʾ; anzil ʿalaynāl-ghaytha wajʿal mā anzalta lanā quwwatan wa balāghan ilā ḥīn.

Praise be to Allāh, the Lord of the Universe, the Compassionate, the Merciful, the Master of the Day of Judgment. There is none worthy of worship but Allāh, the One Who does what He wishes. O Allāh, You are Allāh, there is none worthy of worship but You, the Rich, while we are the poor. Send down the rain upon us and make what You send down a strength and satisfaction for a time.

[*Ṣaḥīḥ Abī Dāwūd* 1064]

3) Anas ﷺ narrated [that] the Messenger of Allāh ﷺ raised his hands and said:

اَللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا.

Allāhumma aghithnā, Allāhumma aghithnā, Allāhumma aghithnā.

O Allāh, send rain down upon us, O Allāh send rain down upon us, O Allāh send rain down upon us.

[*Mukhtaṣar al-Bukhāri* 476]

4) When the Messenger of Allāh ﷺ would pray for rain, he would say:

اللَّهُمَّ اسْقِ عِبَادَكَ، وَبِهَائِمَكَ، وَانْشُر رَّحْمَتَكَ، وَأَحْيِ بَلَدَكَ الْمَيِّتَ.

Allāhummasqi 'ibādaka wa bi-hā'imak, wan-shur raḥmataka wa aḥyī baladakal-mayyit.

O Allāh! Provide water for Your servants and Your cattle, display Your mercy, and give life to Your dead land.

[*Ṣaḥīḥ Abī Dāwūd* 1067]

Du'ā' When the Wind Blows

1) Abū Hurairah ؓ narrated, "I heard the Messenger of Allāh ﷺ say, 'The wind is from the troops of Allāh; it brings mercy and it brings punishment. Thus, when you see the wind, do not curse it; rather, ask Allāh for the good of it and seek refuge in Allāh from the evil of it.'"

[*Aṣ-Ṣaḥīḥah* 2756]

2) When a strong wind would blow, the Prophet ﷺ would say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أُرْسِلَتْ بِهِ،

وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُرْسِلَتْ بِهِ.

Allāhumma innī as'aluka khayrahā wa khayra mā fīhā wa khayra mā ursilat bih, wa a'ūdhu bika min sharrihā wa sharri mā fīhā wa sharri mā ursilat bih.

O Allāh, I ask You for its good, the good of what is in it, and the good of what it is sent with, and I seek refuge in You from its evil, the evil of what is in it, and the evil of what it is sent with.

[*Mukhtaṣar Muslim* 449]

3) When the Prophet ﷺ saw a cloud formation in the sky, he left off his work, even if he was at prayer, and then he would say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّهَا.

Allāhumma innī a'ūdhu bika min sharrihā.

O Allāh, verily I seek refuge in You from its evil.

If it rained, he would say:

اللَّهُمَّ صَيِّبًا هَنِيئًا.

Allāhumma ṣayyiban hanī'a.

O Allāh! Send a beneficial downpour.

[*Ṣaḥīḥ al-Kalim aṭ-Ṭayyib* 128, *Aṣ-Ṣaḥīḥah* 2757]

4) When a strong wind would blow, the Messenger of Allāh ﷺ would say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا أُرْسِلَتْ بِهِ.

Allāhumma innī as'aluka min khayri mā ursilat bih, wa a'ūdhu bika min sharri mā ursilat bih.

O Allāh, verily I ask You for the good sent with it, and I seek refuge in You from the evil sent with it.

[*Aṣ-Ṣaḥīḥah* 2757]

5) When there was severe wind, the Prophet ﷺ would say:

اللَّهُمَّ لَقَحًا لاَ عَقِيمًا.

Allāhumma laqaḥa, lā 'aqīma.

O Allāh, make it a fertile rain, not a barren rain.

[*Ṣaḥīḥ al-Jāmi'* 528]

Prohibition of Insulting the Wind

1) The wind snatched away a man's cloak during the time of the Prophet ﷺ, and he cursed it. The Prophet ﷺ said, "Do not curse it, for it is under command, and if anyone curses a thing undeservedly, the curse returns upon him."

[*Aṣ-Ṣaḥīḥah* 528]

2) The Prophet ﷺ said:

Do not insult the wind; if you see that which you hate, then say:

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا أُمِرَتْ بِهِ وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُمِرَتْ بِهِ.

Allāhumma innā nas'aluka min khayri hādhihir-rīḥi wa khayri

mā fīhā wa khayri mā umirat bih, wa naʿūdhu bika min sharri hādhihir-rīḥi wa sharri mā fīhā wa sharri mā umirat bih.

O Allāh, we beg of You the good of this wind, the good of what it contains, and the good of what it has been commanded; and we seek refuge in you from the evil of this wind, the evil of what it contains, and the evil of what it has been commanded.

[*Aṣ-Ṣaḥīḥah* 2756]

Supplication Upon Hearing Thunder

1) When ʿAbdullāh bin az-Zubayr would hear thunder, he would stop speaking and say:

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ.

Subḥānal-ladhī yusabbiḥur-raʿdu bi-ḥamdihi wal-malāʾikatu min khīfatih.

Glory be to the One whom the thunder glorifies and praises, and so do the angels due to awe of Him.

[Sūrah ar-Raʿd (13)]

[*Ṣaḥīḥ al-Kalim* 129, *Ṣaḥīḥ al-Adab al-Mufrad* 723]

Supplication During Rainfall

1) When the Messenger of Allāh ﷺ saw rain, he would say:

اللَّهُمَّ اجْعَلْهُ صَيِّبًا نَّافِعًا.

Allāhummajʿalhu ṣayyiban nāfiʿan.

O Allāh, make it a beneficial downpour.

[*Mukhtaṣar al-Bukhāri* 515, *Ṣaḥīḥ an-Nasā'i* 1522]

Supplication During Rain if One Fears its Harm

1) When the rain became severe, the Prophet ﷺ said:

اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا، اللَّهُمَّ عَلَى رُؤُوسِ الْجِبَالِ وَالآكَامِ وَالظِّرَابِ وَبُطُونِ الأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ.

Allāhumma ḥawālaynā wa lā 'alaynā; Allāhumma 'alā ru'ūsil-jibālil-ākām, waẓ-ẓirābi wa buṭūnil-awdiyati wa manābitish-shajar.

O Allāh, (let the rain fall) around us and not upon us; O Allāh, (let it fall) upon the small mountains and hillocks, the valley bottoms and places where trees grow.

[*Mukhtaṣar al-Bukhāri* 476]

What Should One Do When the Rain Falls?

1) Anas ﷺ narrated, "It rained upon us when we were with the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ removed his cloth (from a part of his body) till the rain fell on it. We said, 'Messenger of Allāh, why did you do this?' He said, 'It is because it (the rainfall) has just come from the Exalted Lord.'"

[*Mukhtaṣar Muslim* 448]

Remembrance Said After Rainfall

1) Zayd bin Khālid ﷺ narrated, "We went out with Allāh's Messenger ﷺ in the year of al-Ḥudaybiyyah. One night, it rained, and Allāh's Messenger ﷺ led us in the Fajr prayer, and (after finishing it), he turned to us and said, 'Do you know what your Lord has said?' We replied, 'Allāh and His Messenger know best.'

"[The Prophet] said, 'Allāh said, "(Some of) My slaves got up believing in Me, and (some of them) disbelieving in Me. The one who said, 'We have been given rain through Allāh's mercy and Allāh's blessing and Allāh's bounty,' then he is a believer in Me and a disbeliever in the stars. And whoever said, 'We have been given rain because of such-and-such star,' then he is a believer in the star and a disbeliever in Me."'"

[*Mukhtaṣar al-Bukhāri* 520]

Supplication Upon Seeing the New Moon

1) When the Messenger of Allāh ﷺ would see the new moon, he would say:

اللهُ أَكْبَرُ، اللَّهُمَّ أَهِلَّهُ عَلَيْنَا بِالأَمْنِ، وَالإِيمَانِ وَالسَّلاَمَةِ وَالإِسْلاَمِ. رَبُّنَا وَرَبُّكَ اللهُ.

Allāhu Akbar, Allāhumma ahillahu 'alaynā bil-amni wal-īmān, was-salāmati wal-Islām; Rabbunā wa Rabbukallāh.

Allāh is the Greatest; O Allāh, allow this moon to appear to us with safety and faith, security and Islām. Our Lord and your Lord (O moon) is Allāh.

[*Aṣ-Ṣaḥīḥah* 1816]

2) When the Prophet ﷺ saw the new moon, he said:

اللَّهُمَّ أَهْلِلْهُ عَلَيْنَا بِالْيُمْنِ وَالإِيمَانِ وَالسَّلامَةِ وَالإِسْلامِ رَبِّي وَرَبُّكَ اللَّهُ.

Allāhumma ahlilhu 'alaynā bil-yumni wal-īmāni was-salāmati wal-Islām; Rabbī wa Rabbukallāh.

O Allāh, bring it over us with blessing and faith, and security and Islām. My Lord and your Lord (O moon) is Allāh.

[*Aṣ-Ṣaḥīḥah* 1816]

Seeking Refuge Upon Looking at the Moon

1) The Prophet looked at the moon and he said, "O 'Ā'ishah! Seek refuge with Allāh from the evil of this. For indeed, this is the evil of the darkening (night) as it comes with its darkness."

Shaykh al-Albāni رحمه الله said, "This *ḥadīth* shows that it is permissible to point with the hand toward the moon, in contrast to what some scholars have mentioned, saying that it is hated. This *ḥadīth* refutes that."

[*Aṣ-Ṣaḥīḥah* 372]

Prohibition From Insulting the Rooster

1) The Messenger of Allāh ﷺ said, "Do not insult the rooster, for surely it awakens for prayer."

[*Ṣaḥīḥ Abī Dāwūd* 5101]

Du'ā' Upon Hearing the Crowing of the Rooster During the Night

1) The Messenger of Allāh ﷺ said, "When you hear the crowing of a rooster, ask Allāh for His bounty, for it has seen an angel."

[*Aṣ-Ṣaḥīḥah* 3183]

Seeking Refuge Upon Hearing the Barking of a Dog or the Braying of a Donkey at Night

1) The Messenger of Allāh ﷺ said, "Do not go out often after the night is still; Allāh has animals that he sends out. Anyone who hears the barking of a dog or the braying of a donkey should seek refuge with Allāh from the accursed Shayṭān. They see what you do not see."

[*Ṣaḥīḥ Abī Dāwūd* 5103]

2) The Prophet ﷺ said, "When you hear the braying of the donkey at night, seek refuge in Allāh from the Shayṭān, for it sees a Shayṭān."

[*Aṣ-Ṣaḥīḥah* 3183]

Spreading the Greeting of *Salām*

1) The Messenger of Allāh ﷺ said, "You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not direct you to something that, if you did it, you would love one another? Spread the greeting

of *salām* amongst each other."

[*Mukhtaṣar Muslim* 42]

2) A man asked the Messenger of Allāh ﷺ, "What is the best of Islām?" He responded, "To feed the people, and to convey the greeting of *salām* to those you know and those you don't know."

[*Mukhtaṣar Muslim* 63, *Mukhtaṣar al-Bukhāri* 9]

Shaykh al-Albāni رحمه الله said, "Ibn Kathīr said in his *Tafsīr*, 'It is obligatory to return the greeting of *salām* to the one who extends the *salām* to you. And the one who does not do so is sinning, because he is in opposition to the command of Allāh the Exalted: *"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally."* (Sūrah an-Nisā' 4:86).'"

Shaykh al-Albāni رحمه الله said, "This does not oppose the ruling of initiating the greeting of *salām*. Al-Qurṭubi mentioned in his *Tafsīr* that the consensus of the scholars is that it is a recommended *sunnah* to initiate the greeting of *salām*. In my view, the correctness of this needs to be investigated; meaning, if two Muslims meet one another and neither of them give the greeting of *salām,* but rather they just begin speaking, they are not sinning?! No doubt this opposes many narrations that command extending and spreading the greeting of *salām*.

"And it is the right of the Muslim when he encounters his Muslim brother to extend the *salām* to him, and the most miserly of the people are those who are miserly with the *salām*. That which strengthens the view of initiating the *salām* is the narration, 'The rider initiates the greeting of *salām* to the one walking, and the one walking initiates the greeting of *salām* to the one sitting, and the small group initiates *salām* to the large group, and the younger person initiates *salām* to the

older person.'"

[*Ṣaḥīḥ al-Adab al-Mufrad* 423]

Description of Extending the Greeting of *Salām*

1) A man passed by the Messenger of Allāh ﷺ when he was in a gathering and said, "*As-salāmu 'alaik.*" He (the Prophet ﷺ) said, "Ten good deeds." Another man passed by and said, "*As-salāmu 'alaikum wa raḥmatullāh*" (Peace be upon you and the mercy of Allāh). He said, "Twenty good deeds." Then another man passed by and said, "*As-salāmu 'alaikum wa raḥmatullāhi wa barakātuh*" (Peace be upon you, and the mercy of Allāh and His blessings). He said, "Thirty good deeds."

[*Ṣaḥīḥ Abī Dāwūd* 5195]

The One Walking Greets the One Sitting, & the Small Group Greets the Large Group

1) The Prophet ﷺ said, "The young initiate the greeting of *salām* to those older, the rider to the one walking, the one passing by to the one sitting, and the small group to the large group."

[*Mukhtaṣar al-Bukhāri* 2397]

2) Jābir said, "The rider initiates the greeting of *salām* upon the person walking, and the one walking initiates *salām* to the one sitting, and when two people walking encounter each other, the one who initiates *salām* is the better of the two."

[*Aṣ-Ṣaḥīḥah* 1146]

3) The Messenger of Allāh ﷺ said, "The one riding greets the one walking, and when one person from a group of people extends the greeting, it is enough for all of them."

[*Aṣ-Ṣaḥīḥah* 1148]

4) The Prophet ﷺ said, "It is sufficient for the entire group if one of them gives the greeting of *salām* when passing by, and it is sufficient for those sitting in a group if one from amongst them returns the greeting of *salām*."

[*Ṣaḥīḥ Abī Dāwūd* 5210]

Giving the Greeting of *Salām* Each Time You Meet

1) Abū Hurairah ؓ said, "When one of you meets a brother (in faith), he should greet him. Then, if a tree or a wall or a stone intervenes between them and then he meets him again, he should greet him."

[*Ṣaḥīḥ Abī Dāwūd* 5200]

2) Anas bin Mālik ؓ said, "The Companions of the Prophet ﷺ used to gather, and they would turn towards the tree, and a group of them would go to its right and a group to its left. When they met again, they would greet one another."

[*Ṣaḥīḥ al-Adab al-Mufrad* 773]

Greeting with *Salām* When Standing From a Gathering

1) The Messenger of Allāh ﷺ said, "When one of you comes

to a gathering, let him say *salām*, and when he wants to leave, let him say *salām*, for the former is not more of a duty than the latter."

[*Ṣaḥīḥ Abī Dāwūd* 5208]

Shaykh al-Albāni ﷺ said, "Giving the greeting of *salām* upon standing from a gathering is from the manners that have been abandoned in some lands. And those most deserving to revive this *sunnah* are the scholars and students of knowledge."

[*Aṣ-Ṣaḥīḥah* 183]

Giving the Greeting of *Salām* to Children

1) Anas ﷺ passed by some children, and he extended the greeting of *salām* to them, and he said, "The Prophet ﷺ used to do this."

[*Mukhtaṣar al-Bukhāri* 2401]

2) Sayyār narrated, "I was walking with Thābit al-Banāni. He passed by some boys, so he said *salām* to them. Then Thābit said, 'I was with Anas when he passed by some boys and gave the *salām* to them, and Anas said, "I was with the Prophet ﷺ when he passed by some boys and he gave the *salām* to them."'"

Giving the Greeting of *Salām* Upon Entering the Home

1) Anas ﷺ narrated, "The Messenger of Allāh ﷺ said to me, 'O my dear son, when you enter upon your family and say

salām, it will be a blessing for you and the members of your household.'"

[*Hidāyah ar-Ruwāh* 4575]

2) Jābir ﷺ narrated that he heard the Messenger of Allāh ﷺ saying, "When a man enters his house and remembers Allāh [i.e., says *bismillāh*] when he enters and when he eats, the Shayṭān says, 'You have no place to stay and no dinner.' If he enters and does not remember Allāh when entering, the Shayṭān says, 'You have found a place to stay.' If he does not remember Allāh when he eats, [the Shayṭān] says, 'You have found a place to stay and dine.'"

[*Mukhtaṣar Muslim* 1297]

3) The Prophet ﷺ said, "Allāh is responsible for three; if they live, they will have enough, and if they die, they will enter Paradise. Allāh the Almighty is responsible for whoever enters his house, saying *salām*..."

[*Ṣaḥīḥ al-Adab al-Mufrad* 832]

4) Jābir ﷺ said, "When you enter upon your family, greet them with a greeting from Allāh that is blessed and good."

[*Ṣaḥīḥ al-Adab al-Mufrad* 833]

Giving the Greeting of *Salām* to the Sleeping Person

1) The Prophet ﷺ would wake at night and offer greetings in a way that did not disturb those asleep and was heard only by those who were awake.

[*Ṣaḥīḥ al-Adab al-Mufrad* 1028]

Giving the Greeting of *Salām* to an Empty House

1) Mujāhid narrated:

If you enter a home with no one in it, then say:

بِسْمِ اللَّهِ، وَالْحَمْدُ لِلَّهِ، السَّلَامُ عَلَيْنَا مِنْ رَبِّنَا، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

Bismillāh, wal-ḥamdulillāh, as-salāmu 'alaynā min Rabbinā, as-salāmu 'alaynā wa 'alā 'ibādillāhiṣ-ṣāliḥīn.

In the name of Allāh, and all praises belong to Allāh. Peace be upon us from our Lord, peace be upon us and upon the righteous slaves of Allāh.

[The chain of narration is authentic]

2) Ibn 'Umar ﷺ said:

If you enter a home that is not occupied, then say:

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

As-salāmu 'alaynā wa 'alā 'ibādillāhiṣ-ṣāliḥīn.

Peace be upon us and upon the righteous slaves of Allāh.

[*Ṣaḥīḥ al-Adab al-Mufrad* 1055]

Shaykh al-Albāni رحمه الله said, "These narrations show it is prescribed to give the greeting of *salām* when you enter a home in which no one is present. This is from the spreading of *salām* that has been commanded in the authentic narrations. And this is what is apparent from the narration, 'When you enter a home, then give the greeting of *salām* to yourselves.'"

Giving the Greeting of *Salām* to the One Praying & Returning It With a Gesture

1) The Messenger of Allāh ﷺ went to Qubā' to offer prayer. Then the Anṣār came to him and greeted him while he was praying. Ja'far bin 'Awn asked Bilāl, "How did you find the Messenger of Allāh ﷺ responding to them when they greeted him while he was praying?" He replied, "In this way," and Ja'far demonstrated by spreading his palm, and keeping its inner side below and its back side above.

[*Ṣaḥīḥ Abī Dāwūd* 860]

2) Ṣuhayb ؓ said, "I passed by the Messenger of Allāh ﷺ when he was praying, and greeted him with *salām*. He returned my greeting with a gesture."

[*Ṣaḥīḥ at-Tirmidhi* 367]

3) 'Abdullāh bin Mas'ūd gave the greeting of *salām* to the Prophet ﷺ while he was praying, and the Prophet ﷺ returned the *salām*. Then [another time] he gave the greeting of *salām* to him while he was praying, and he did not return the *salām*. Thus, 'Abdullāh believed this was due to some ill feelings towards him from the Messenger of Allāh ﷺ.

When the Prophet ﷺ completed his prayer, he said, "O Messenger of Allāh, I used to give you *salām* while you were praying and you would return the *salām* to me, but then I gave you *salām* while you were praying and you did not return *salām* to me, so I believed this to be due to some ill feelings towards me." The Prophet ﷺ replied, "No; rather, I was prohibited from speaking during the prayer with the exception of the Qur'ān and remembrance of Allāh."

[*Aṣ-Ṣaḥīḥah* 2380]

4) A man gave the greeting of *salām* to the Messenger of Allāh ﷺ while he was praying, so the Prophet ﷺ returned the *salām* with a gesture. After he completed his prayer, he said, "We used to return the *salām* while in our prayer, but we have been prohibited from doing so."

[*Aṣ-Ṣaḥīḥah* 2917]

Shaykh al-Albāni رحمه الله said, "This *ḥadīth* is clear proof that returning the *salām* for the one praying was legislated during the early days of Islām in Makkah and then it was abrogated, and they began to return *salām* with a gesture while they were praying. This affirms that it is recommended to give the greeting of *salām* to the person who is praying, as this was done by Ibn Mas'ūd and others.

[*Aṣ-Ṣaḥīḥah* 6/999]

Giving the Greeting of *Salām* to the One Reciting Qur'ān, the Caller to Prayer, & the Person Giving *Da'wah*

1) 'Uqbah bin 'Āmir al-Juhani رضي الله عنه narrated, "We were sitting in the *masjid* reciting the Qur'ān when the Messenger of Allāh ﷺ entered and greeted us with *salām*. We returned the greeting to him and he said, 'Read this Qur'ān regularly, for, by the One in Whose hand is the soul of Muḥammad, it is more likely to escape than a hobbled camel.'"

[*Aṣ-Ṣaḥīḥah* 3285]

Shaykh al-Albāni رحمه الله said, "This *ḥadīth* shows it is legislated to give the greeting of *salām* to the person sitting and reciting the Qur'ān. This is a refutation upon those who view it as disliked. If it has been affirmed that the Companions would

give the greeting of *salām* to the Prophet ﷺ while he was praying in Masjid Qubā' and he would return the greeting of *salām* with his noble hand, then it is more befitting to give the greeting of *salām* to the person reciting the Qur'ān outside of the prayer, and they should return the *salām* verbally, not with a gesture."

[*Aṣ-Ṣaḥīḥah* 7/847]

Shaykh al-Albāni رحمه الله said, "It is legislated to give *salām* to the one performing the call to prayer and the person reciting the Qur'ān, and the proof is what has been previously mentioned. If it is recommended to give the *salām* to the person who is praying, then it is surely legislated to give *salām* to the caller to prayer or the one reciting the Qur'ān."

[*Aṣ-Ṣaḥīḥah* 1/361]

Do Not Initiate the Greeting of *Salām* to the Jews or Christians

1) The Messenger of Allāh ﷺ said, "Do not initiate the greeting of *salām* with the Jews and Christians, and if you meet one of them on the road, then let him go to the narrowest part of it."

[*Mukhtaṣar Muslim* 1432]

How to Return the Greeting of *Salām* to a Non-Muslim

1) The Prophet ﷺ said, "I am riding to the Jews tomorrow. Do not initiate the greeting with them, and if they greet you,

then say, '*Wa 'alaikum*' (and also upon you)."

[*Ṣaḥīḥ al-Adab al-Mufrad* 838]

Shaykh al-Albāni ﷺ said, "The reason for this narration is the narration of Ibn 'Umar ﷺ. The Messenger of Allāh ﷺ said, 'When the Jews greet you, they say, "*As-sām 'alaikum*" (death be upon you), so say, "*Wa 'alaik*" (and also upon you).'

"This means that if a non-Muslim clearly says to you, '*As-salāmu alaikum*' (peace be upon you), then you return the same greeting back to them.

"And [just] because the Christians are not mentioned in this narration does not exempt them, because they are included in another narration: 'When the People of the Book greet you, then respond by saying, "And upon you also."'

"This is if the greeting is not clear; but if they clearly say to you, '*As-salāmu alaikum*' (peace be upon you), then it is obligatory on you to return the same greeting to them by saying, '*Wa 'alaikumus-salām*' (and may peace be upon you). This is based on the statement of Allāh the Exalted, '*When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.*' (Sūrah an-Nisā' 4:86)."

[*Ṣaḥīḥ al-Adab al-Mufrad* 425, *Aṣ-Ṣaḥīḥah* 5/291]

The Supplication for Entering the Marketplace

1) The Messenger of Allāh ﷺ said:

Whoever enters the marketplace and says:

لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لاَ يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Lā ilāha ill-Allāh, waḥdahu lā sharīka lah, lahul-mulku wa lahul-ḥamd, yuḥyī wa yumīt, wa Huwa ḥayyul-lā yamūt, bi-yadihil-khayru wa Huwa 'alā kulli shay'in qadīr.

There is none worthy of worship except Allāh, alone without partners, to Him belongs the kingdom and to Him belongs the praise, He gives life and causes death, in His Hand is all good, and He has power over all things.

[Then] Allāh will write for him one million good deeds, erase from him one million sins, and elevate him one million levels.

[*Aṣ-Ṣaḥīḥah* 3139, *Ṣaḥīḥ al-Kalim aṭ-Ṭayyib* 144]

What is Said to the Person Who Buys or Sells in the *Masjid* or Announces Lost Property in the *Masjid*

Shaykh al-Albāni رحمه الله said:

It is obligatory to say to the one who is buying or selling in the *masjid*:

لاَ أَرْبَحَ اللَّهُ تِجَارَتَكَ!

Lā arbaḥallāhu tijāratak!

May Allāh not make your business profitable!

This is based upon the command of the Messenger of Allāh ﷺ.

1) Abū Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said:

When you see someone selling or buying in the *masjid,* then say:

لاَ أَرْبَحَ اللَّهُ تِجَارَتَكَ!

Lā arbaḥallāhu tijāratak!

May Allāh not make your business profitable!

And when you see someone announcing something lost, then say:

لاَ رَدَّ اللَّهُ عَلَيْكَ!

Lā raddallāhu 'alayk!

May Allāh not return it to you!

[*Ṣaḥīḥ at-Tirmidhi* 1321]

Reciting Good Poetry in the *Masjid*

Shaykh al-Albāni ﷺ said, "To recite good poetry sometimes, especially to defend Islām, is from *jihād* in the path of Allāh."

1) The Messenger of Allāh ﷺ had a *minbar* placed in the *masjid* for Ḥassān to stand in order to boast (poetically) about the Messenger of Allāh ﷺ (or she said, "to defend the Messenger of Allāh ﷺ"). And the Messenger of Allāh ﷺ said, "Indeed, Allāh has aided Ḥassān with the Holy Spirit (Jibrīl) as he boasts about (or defends) the Messenger of Allāh ﷺ."

[*Ath-Thamar* 794]

2) 'Umar came to the *masjid* while Ḥassān was reciting a poem. 'Umar disapproved of that. On that, Ḥassān said, "I used to recite poetry in this very *masjid* in the presence of one (i.e., the Prophet ﷺ) who was better than you." Then he turned toward Abū Hurairah and said (to him), "I ask you,

by Allāh, did you hear Allāh's Messenger ﷺ saying (to me), 'Retort on my behalf. O Allāh! Support him (i.e., Ḥassān) with the Holy Spirit'?" Abū Hurairah said, "Yes." Thus, 'Umar left him, knowing that he was told to do this from the Messenger of Allāh ﷺ.

[*Ṣaḥīḥ al-Bukhāri* 3212]

As for excessively reciting poetry to the extent that it overwhelms others or violates the sanctity of the *masjid*, then this is the intent from the narration, "The Messenger of Allāh ﷺ forbade taking retaliation in the *masjid*, reciting verses [of poetry] in it [excessively], and inflicting the prescribed punishments in it."

[*Sunan Abī Dāwūd* 4490]

Supplication for the Person Overcome with Debt

1) 'Alī bin Abī Ṭālib ؓ said:

Mukātib came to him and said, "Indeed I am not capable of [handling] my debt, so aid me." He said, "Should I not teach you words that the Messenger of Allāh ﷺ taught me? If you had a debt upon you similar to the mountain of Ṣīr, Allāh would fulfill it for you."

He said, "Say:

اللَّهُمَّ اكْفِنِي بِحَلاَلِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ.

Allāhummakfinī bi-ḥalālika 'an ḥarāmik, wa aghninī bi-faḍlika 'amman siwāk.

"O Allāh, suffice me with Your lawful against Your prohib-

ited, and make me independent of all those besides You."

[*Aṣ-Ṣaḥīḥah* 266]

2) Anas ﷺ said:

I used to serve the Messenger of Allāh ﷺ, and I used to hear him saying much:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِن الْهَمِّ، وَالْحَزَنِ، وَالْعَجْزِ، وَالْكَسَلِ، وَالْبُخْلِ، وَالْجُبْنِ، وَالْهَرَمِ، وَأَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدَّجَّالِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ.

Allāhumma innī a'ūdhu bika minal-hammi wal-ḥuzni wal-'ajzi wal-kasali wal-bukhli wal-jubni wal-harami wa ardhalil-'umur; wa a'ūdhu bika min 'adhābil-qabr, wa a'ūdhu bika min fitnatid-Dajjāli wa fitnatil-maḥyā wal-mamāt, wa ḍala'id-dayni wa ghalabatir-rijāl.

O Allāh, I seek refuge with You from worry, grief, incapacity, laziness, cowardice, miserliness, the heavy burden of debt, and from being overcome by men.

[*Mukhtaṣar al-Bukhāri* 1234]

Supplication for the Person Whose Affairs Have Become Difficult

1) The Messenger of Allāh ﷺ said:

اللَّهُمَّ لاَ سَهْلَ إِلاَّ مَا جَعَلْتَهُ سَهْلاً، وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلاً.

Allāhumma lā sahla illā mā ja'altahu sahla, wa Anta taj'alul-ḥazna idhā shi'ta sahla.

O Allāh, nothing is easy but that which You make easy, and You can make hardship easy if You will.

[*Aṣ-Ṣaḥīḥah* 2886]

Du'ā' for the Person Who Offers You Wealth

1) When 'Abdur-Raḥmān bin 'Awf came to Madīnah and the Prophet ﷺ established the bond of brotherhood between him and Sa'd bin ar-Rabī' al-Anṣāri, Sa'd suggested that 'Abdur-Raḥmān should accept half of his property and family. 'Abdur-Raḥmān said:

بَارَكَ اللهُ لَكَ فِي أَهْلِكَ وَمَالِكَ.

Bārakallāhu laka fī ahlika wa mālik.

May Allāh bless you in your family and property.

[*Mukhtaṣar al-Bukhāri* 965]

Supplication of the Borrower at the Time of Repayment

1) 'Abdullāh bin Rabī'ah ﷺ said:

The Prophet ﷺ borrowed forty thousand from me, then some wealth came to him, so he paid me back and said:

بَارَكَ اللهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، إِنَّمَا جَزَاءُ السَّلَفِ الْحَمْدُ وَالأَدَاءُ.

Bārakallāhu laka fī ahlika wa mālik, innamā jazā'us-salafil-

ḥamdu wal-adā'.

May Allāh bless your family and your wealth for you; the reward for lending is praise and repayment.

[*Ṣaḥīḥ an-Nasā'i* 4697]

Responding to the One Who Says, "I Love You for the Sake of Allāh"

1) Anas ﷺ said:

I was sitting with the Prophet when a man came passing by, and he said, "O Prophet of Allāh, indeed I love this man for the sake of Allāh," so he (the Prophet) said, "Have you informed him of this?" So the man said, "No." So the Prophet ﷺ said, "Get up and go tell him." So he got up and went to him and said, "Oh so-and-so, by Allāh, indeed I love you for the sake of Allāh," so [the man] said:

أَحَبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ.

Aḥabbakal-ladhī aḥbabtanī lah.

May the One for whom you have loved me, love you (in return).

[*Aṣ-Ṣaḥīḥah* 3253]

Informing Your Brother That You Love Him for the Sake of Allāh

1) The Prophet ﷺ said, "When one of you has love for his brother, he should inform him that he loves him."

[*Aṣ-Ṣaḥīḥah* 417]

2) The Messenger of Allāh ﷺ said, "If one of you loves his brother for the sake of Allāh, let him tell him, for it does good and makes the love last."

[*Aṣ-Ṣaḥīḥah* 119]

Supplicating for Your Brother in His Absence

1) The Messenger of Allāh ﷺ said, "When a person supplicates for his absent brother, the angels say, 'And may you receive the like.'"

[*Ṣaḥīḥ Abī Dāwūd* 1534]

2) The Messenger of Allāh ﷺ said, "The supplication a person makes for his brother in his absence is not rejected."

[*Ṣaḥīḥ al-Jāmi'* 3379]

3) The Messenger of Allāh ﷺ said, "The supplication of a Muslim for his (Muslim) brother in his absence will certainly be answered. Every time he makes a supplication for good for his brother, the angel appointed for this particular task says, "*Āmīn*! May it be for you, too.'"

[*Mukhtaṣar Muslim* 1882]

Supplication for the One Who Does Something Good for You

1) The Messenger of Allāh ﷺ said:

If one is done a kindness and [expresses his gratitude] to his benefactor by saying:

جَزَاكَ اللهُ خَيْرًا.

Jazākallāhu khayra.

May Allāh give you a good reward.

[Then] he has fully expressed his appreciation.

2) When the Messenger of Allāh ﷺ arrived in Madīnah, the Muhājirūn came to him and said, "O Messenger of Allāh! We have not seen a people more willing to sacrifice when having a lot, nor more patient when having a little, than the people we are staying among. Our provisions are so sufficient, and we share with them in their produce such that we fear that all our reward is gone. So the Prophet ﷺ said, "No. As long as you supplicate to Allāh for them and praise (i.e., show gratitude to) them (for it)."

[*Ṣaḥīḥ at-Targhīb* 977]

What to Say When Praising a Muslim

1) The Prophet ﷺ said:

If it is indispensable for one of you to praise a person, then he should say:

أَحْسِبُ فُلاَنًا كَذَا وَكَذَا وَحَسِيبُهُ اللهُ، وَلاَ أُزَكِّي عَلَى اللهِ أَحَدًا.

Aḥsibu fulānan kadhā wa kadhā, wa ḥasībuhullāh, wa lā uzakkī 'alallāhi aḥada.

I think that he is so-and-so, and Allāh knows exactly the truth, and I do not confirm anyone's good conduct before Allāh.

[*Mukhtaṣar al-Bukhāri* 2347, *Mukhtaṣar Muslim* 1510]

What to Say When Someone Praises You

1) When one of the Companions of the Prophet ﷺ was praised, he said in supplication to Allāh:

اللَّهُمَّ لاَ تُؤَاخِذْنِي بِمَا يَقُولُونَ، وَاغْفِرْ لِي مَا لا يَعْلَمُونَ واجعَلني خَيراً مِمَّا يَظُنُّون.

Allāhumma lā tu'ākhidhnī bi-mā yaqūlūn, waghfir lī mā lā ya'lamūn, waj'alnī khayran mimmā yaẓunnūn.

Do not take me to task for what they say, forgive me for what they do not know, and make me better than what they think.

[*Ṣaḥīḥ al-Adab al-Mufrad* 585]

Supplication for Fearing *Shirk*

1) The Prophet ﷺ said, "O people, beware of *shirk*, for it is more subtle than the crawling ant." The one whom Allāh willed should speak said to him, "How can we beware of it when it is more subtle than the footsteps of an ant, O Messenger of Allāh?" He said, "Say:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُّشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ، وَنَسْتَغْفِرُكَ لِمَا لاَ نَعْلَمُهُ.

Allāhumma innā na'ūdhu bika min an nushrika bika shay'an na'lamuh, wa nastaghfiruka li-mā lā na'lamuh.

"O Allāh, we seek refuge with You from knowingly associating anything with You, and we seek Your forgiveness for

that which we do unknowingly."

[*Ṣaḥīḥ at-Targhīb* 36]

Do Not Say, "Whatever Allāh Wills & So-and-So Wills"

1) The Prophet ﷺ said, "Do not say, 'What Allāh wills and so-and-so wills,' but say, 'What Allāh wills and then what so-and-so wills.'"

[*Ṣaḥīḥ Abī Dāwūd* 4980]

The Prohibition of Swearing by Other Than Allāh

1) Ibn 'Umar ﷺ narrated, "I heard a man saying, 'No, I swear by the Ka'bah.' I admonished him, [saying], 'Do not swear by anything besides Allāh, for I heard the Messenger of Allāh ﷺ saying, "He who swears by anything other than Allāh has indeed committed *shirk*."'"

[*Ṣaḥīḥ Abī Dāwūd* 3251]

2) The Prophet ﷺ said

Whoever swears and says in his oath, "I swear by al-Lāt," then let him say:

لَا إِلَٰهَ إِلَّا اللَّهُ.

Lā ilāha ill-Allāh.

Nothing has the right to be worshiped except Allāh.

The Prohibition of Insulting the Time

1) The Prophet ﷺ said, "Do not inveigh against time (*ad-dahr*), for Allāh is time."

[*Mukhtaṣar Muslim* 1814]

2) The Messenger of Allāh ﷺ said, "Allāh says, 'The sons of Ādam offend Me and say, "Woe to time," but they should not say, "Woe to time." I am time, I alternate the night and the day, and if I willed, I could seize them both.'"

[*Aṣ-Ṣaḥīḥah* 531]

What to Say When Amazed by Something

1) When amazed by something, say:

سُبْحَانَ اللَّهِ.

Subḥānallāh.

Allāh is free from imperfections.

2) Also:

اللَّهُ أَكْبَرُ.

Allāhu Akbar.

Allāh is the Greatest.

[*Mukhtaṣar al-Bukhāri* 1131]

Praising Allāh & Saying *Takbīr* for Joyful Matters

1) The Prophet ﷺ said, "By the One in Whose Hand is my soul, I hope that you will be one-quarter of the people of Paradise," and they said, *"Al-ḥamdulillāh, Allāhu Akbar!"* Then he said, "I hope that you will be one-third of the people of Paradise," and they said, *"Al-ḥamdulillāh, Allāhu Akbar!"* Then he said, "I hope that you will be half of the people of Paradise," and they said, *"Al-ḥamdulillāh, Allāhu Akbar!"*

[*Mukhtaṣar Muslim* 103]

What to Say When Frightened

1) When frightened, say:

لَا إِلَٰهَ إِلَّا اللّٰهُ.

Lā ilāha ill-Allāh.

Nothing has the right to be worshiped except Allāh.

Supplicating For the One You Insulted

1) The Prophet ﷺ said:

اَللَّهُمَّ إِنَّمَا أَنَا بَشَرٌ، فَأَيُّمَا مُسْلِمٍ لَعَنْتُهُ، أَوْ آذَيْتُهُ فَاجْعَلْهَا لَهُ زَكَاةً وَرَحْمَةً.

Allāhumma innamā ana bashar, fa-ayyumā Muslim la'antuhu aw ādhaytuhu faj'alhā lahu zakātan wa raḥmah.

O Allāh, I am only human, so any man among the Muslims

whom I curse or harm, make it a purification and mercy for him.

[*Mukhtaṣar al-Bukhāri* 4/127]

What to Say & Do Upon Committing a Sin

1) The Prophet ﷺ said, "There is no one who commits a sin, then purifies himself well and stands to pray two *raka'āt*, then asks Allāh for forgiveness, except that Allāh will forgive him."

[*Ṣaḥīḥ al-Jāmi'* 5738]

2) The Prophet ﷺ said:

Whoever says:

أَسْتَغْفِرُ اللهَ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.

Astaghfirullāhal-ladhī lā ilāha illā Huwal-Ḥayyul-Qayyūm; wa atūbu ilayh.

I seek Allāh's forgiveness, the One Whom there is none worthy of worship except Him, the Ever-Living, the Sustainer of all, and I turn to Him in repentance (three times).

Then he will be forgiven, even if he fled from the battlefield.

[*Aṣ-Ṣaḥīḥah* 2727]

3) The Prophet ﷺ said, "Allāh ﷻ said, 'A slave committed a sin and he said, "O Allāh, forgive my sin," and Allāh said, "My slave committed a sin and then he realized that he has a Lord Who forgives sins and punishes sins." He then again committed a sin and said, "My Lord, forgive my sin," and

Allāh said, "My slave committed a sin and then realized that he has a Lord Who forgives sins and punishes sins." He again committed a sin and said, "My Lord, forgive my sin," and Allāh said, "My slave has committed a sin and then realized that he has a Lord Who forgives the sin or takes (him) to account for sin. I have granted forgiveness to my slave. Let him do whatever he likes."'"

[*Mukhtaṣar Muslim* 1935]

Supplication for Sneezing

1) The Prophet ﷺ said:

When one of you sneezes, let him say:

الْحَمْدُ للهِ.

Al-ḥamdulillāh.

All praises belong to Allāh.

And his brother or companion should say:

يَرْحَمُكَ اللهُ.

Yarḥamukallāh.

May Allāh have mercy upon you.

If the person says to him, "May Allāh have mercy upon you," he responds by saying:

يَهْدِيكُمُ اللهُ، وَيُصْلِحُ بَالَكُمْ.

Yahdīkumullāhu wa yuṣliḥu bālakum.

May Allāh guide you and rectify your condition.

And in another wording, he should say:

الْحَمْدُ للهِ عَلَى كُلِّ حَالٍ.

Al-ḥamdulillāhi 'alā kulli ḥāl.

All praises belong to Allāh in every situation.

[*Mukhtaṣar al-Bukhāri* 2392]

2) The Messenger of Allāh ﷺ said:

When the soul was breathed into Ādam and it reached his head, he sneezed. Then he said:

الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ.

Al-ḥamdulillāhi Rabbil-'ālamīn.

All praises belong to Allāh, the Lord of all that exists.

Allāh responded by saying:

يَرْحَمُكَ اللهُ.

Yarḥamukallāh.

May Allāh have mercy upon you.

[*Aṣ-Ṣaḥīḥah* 2159]

3) The Prophet ﷺ said, "Verily, Allāh loves sneezing and He hates yawning. When one of you sneezes and says, 'All praises belong to Allāh,' then it is a right upon every Muslim who hears him to say, 'May Allāh have mercy upon you.'"

[*Mukhtaṣar al-Bukhāri* 2394]

Shaykh al-Albāni ﷺ said, "This is clear proof that it is obligatory on everyone who hears the sneezing person praise Allāh to say, 'May Allāh have mercy upon you,' and there is no proof for saying that it is *farḍ kifāyah* (a communal obligation), such that if some do it, the others are absolved, as is the case with returning the greeting of *salām*."

[*Al-Kalim aṭ-Ṭayyib* 158]

Not Supplicating for One Who Does Not Praise Allāh Upon Sneezing

1) Abū Buraydah said, "I came to Abū Mūsā while he was in the house of Umm al-Faḍl bin al-'Abbās and I sneezed, and Abū Mūsā did not invoke mercy on me. Umm al-Faḍl sneezed and he invoked mercy on her. I told my mother, so when Abū Mūsā came to her, she confronted him and said, 'My son sneezed and you did not invoke mercy on him. She (Umm al-Faḍl) sneezed and you invoked mercy on her.'

"Abū Mūsā replied, 'I heard the Prophet ﷺ say, "When one of you sneezes and praises Allāh, you should invoke mercy on him; if he does not praise Allāh, do not invoke mercy on him." He sneezed and did not praise Allāh, so I did not invoke mercy on him. She sneezed and praised Allāh, so I invoked mercy on her.' She said, 'You did well.'"

[*Aṣ-Ṣaḥīḥah* 3094]

2) Anas bin Mālik ﷺ said, "Two men sneezed in the presence of the Messenger of Allāh, and he asked for mercy for one of them but not for the other man. The man said, 'O Messenger of Allāh, you asked for Allāh's mercy for him, but not me.' He replied, 'He praised Allāh, but you did not praise Allāh.'"

[*Mukhtaṣar al-Bukhāri* 2393]

If the Person Sneezes Repeatedly

1) The Prophet ﷺ said, "When one of you sneezes, let those with him ask for Allāh's mercy upon him. If he sneezes more than three times, then he has a cold, so do not ask for Allāh's mercy after the third time."

[*Aṣ-Ṣaḥīḥah* 1330]

What to Say When a Non-Muslim Sneezes

1) Abū Mūsā al-Ash'ari ﷺ said:

The Jews would sneeze in the presence of the Messenger of Allāh ﷺ, hoping he would say for them, "May Allāh have mercy upon you," but he used to say:

يَهْدِيكُمُ اللهُ، وَيُصْلِحُ بَالَكُمْ.

Yahdīkumullāhi wa yuṣliḥu bālakum.

May Allāh guide you and rectify your condition.

What to Do When Yawning

1) The Prophet ﷺ said, "Allāh likes the act of sneezing and dislikes the act of yawning, so if any one of you sneezes and praises Allāh, it is a duty on every Muslim who hears him to say to him, 'May Allāh have mercy on you.' As for yawning, it is from the Shayṭān, so if any of you feels the urge to yawn, he should suppress it as much as he can, for when one of you yawns and says, 'Ahh,' the Shayṭān laughs at him."

[*Mukhtaṣar al-Bukhāri* 2394]

2) The Messenger of Allāh ﷺ said, "When one of you yawns, let him repel it as much as possible, for surely the Shayṭān enters him."

And in another narration, he said, "Let him place his hand over his mouth, for surely the Shayṭān enters him."

[*Mukhtaṣar Muslim* 345]

Remembering Allāh in Gatherings

1) Ibn 'Umar رضي الله عنه said:

We used to count the Messenger of Allāh ﷺ saying in the gathering:

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ.

Rabbighfir lī wa tub 'alayy, innaka Antat-Tawwābul-Ghafūr.

O my Lord, forgive me and accept my repentance; verily, You are the One who accepts repentance, the Oft-Forgiving (100 times).

[*Aṣ-Ṣaḥīḥah* 556]

2) Ibn 'Umar رضي الله عنه said:

It was rare that the Messenger of Allāh ﷺ would stand from a gathering without making this supplication for his companions:

اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ، وَمِنَ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا، وَمَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا؛ مَا أَحْيَيْتَنَا،

وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا، وَانْصُرْنَا عَلَى مَنْ عَادَانَا، وَلاَ تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلاَ تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلاَ مَبْلَغَ عِلْمِنَا، وَلاَ تُسَلِّطْ عَلَيْنَا مَنْ لاَّ يَرْحَمُنَا.

Allāhummaqsim lanā min khashyatika mā taḥūlu bihi baynanā wa baynā ma'āṣīk, wa min ṭā'atika mā tuballighunā bihi Jannatak, wa minal-yaqīni mā tuhawwinu bihi 'alaynā muṣībātid-dunyā; Allāhumma matti'nā bi-asmā'inā wa abṣārinā wa quwwatinā mā aḥyaytanā waj'alhul-wāritha minnā, waj'al tha'ranā 'alā man ẓalamanā, wanṣurnā 'alā man 'ādānā wa lā taj'al muṣībatanā fī dīninā; wa lā taj'alid-dunyā akbara hamminā wa lā mablagha 'ilminā wa lā tusalliṭ 'alaynā mal-lā yarḥamunā.

O Allāh, give us a share of fear of You that will prevent us from disobeying You, (a share) of obedience to You that will help us reach Paradise, and (a share) of certainty that will enable us to withstand the calamities of this world; cause us to enjoy our hearing, sight, and strength so long as we are alive, until we die; avenge us against those who wrong us; support us against those who wrong us; do not make our calamity in our religious commitment; do not make this world our main concern and all that we know about; do not send against us those who will show no mercy to us.

[*Ṣaḥīḥ at-Tirmidhi* 3502]

Supplication to Atone for the Gathering

1) The Messenger of Allāh ﷺ said:

Whoever sits in a gathering engaged in much empty speech and says, before standing from the gathering:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَن لاَّ إِلَهَ إِلاَّ أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

Subḥānakal-lāhumma wa bi-ḥamdik, ash-hadu al-lā ilāha illā-Ant, astaghfiruka wa atūbu ilayk.

You are free from imperfection, O Allāh, and to You belongs the praise. I bear witness that nothing has the right to be worshiped except You. I seek Your forgiveness and I turn to You in repentance.

Then it will be atonement for what was said in the gathering.

In another narration, he said, "If there was good in the gathering, it will be like a stamp upon it, and if there was a mixture in the gathering, it will be atonement for it."

[*Ṣaḥiḥ al-Kalim* 177/178]

2) The Messenger of Allāh ﷺ said:

سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَن لاَّ إِلَهَ إِلاَّ أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

Subḥānallāhi wa bi-ḥamdih; subḥānakal-lāhumma wa bi-ḥamdik, ash-hadu al-lā ilāha illā-Ant, astaghfiruka wa atūbu ilayk.

Allāh is free from imperfection and to Him is the praise, You are free from imperfection, O Allāh, and to You is the praise. I bear witness that nothing has the right to be worshiped except You. I seek Your forgiveness and I turn to You in repentance.

If this is said in a gathering of remembrance, it will be like a stamp upon it, and if it is said in a gathering of vain speech,

then it will be atonement for it.

[*Aṣ-Ṣaḥīḥah* 81]

3) Abū Madīnah ad-Dārimi said:

When two of the Companions of the Prophet ﷺ would gather, they would not depart until one of them recited to the other:

﴿ وَالْعَصْرِ ۝١ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣ ﴾

By *al-'Aṣr* (the Time). Verily! Man is in loss, except those who believe and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.

[Sūrah al-'Aṣr 103]

Then they would give *salām* to each other.

[*Aṣ-Ṣaḥīḥah* 2648]

The Supplication to Remove Anger

1) Sulaymān bin Ṣurad said:

I was sitting with the Prophet ﷺ, and two men were slandering one another. One of them was red in the face, and the veins on his neck were standing out. The Prophet ﷺ said, "I know a phrase that, if he were to say it, what he feels would go away. If he said:

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

A'ūdhu billāhi minash-Shayṭānir-rajīm,

'I seek refuge with Allāh from the Shayṭān,'

"What he feels (i.e., his anger) would go away."

[*Ṣaḥīḥ al-Kalim* 181]

Supplication for the One Who Gives You a Gift

1) A sheep was given to the Messenger of Allāh ﷺ and he said, "Divide it into portions and distribute it." Every time the servant came back, 'Ā'ishah said, "What did they say to you?" She (the servant) said, "What else could they say? (They said):

بارَكَ اللّهُ فيكُمْ.

Bārakallāhu fīkum.

"'May Allāh bless you.'"

'Ā'ishah said:

وَفيهِم بارَكَ اللّه.

Wa fīhim bārakallāh.

And may Allāh bless them.

"We say to them the same as they said to us, and the reward will still be saved for us."

[*Ṣaḥīḥ al-Kalim* 185]

Supplication Upon Seeing the New Crop of Dates

1) Abū Hurairah ﷺ reported that when the people saw the

first fruit of the season, they brought it to Allāh's Messenger ﷺ. When he received it, he said:

اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا، وَبَارِكْ لَنَا فِي مُدِّنَا.

Allāhumma bārik lanā fī thamarinā wa bārik lanā fī madīnatinā wa bārik lanā fī ṣā'inā wa bārik lanā fī muddinā.

O Allāh, bless us in our fruits, bless us in our city, bless us in our *ṣā'*, and bless us in our *mudd.*

[*Ṣaḥīḥ al-Kalim* 186]

Supplication for Buying a Riding Beast or a Car

1) The Prophet ﷺ said:

When one of you marries a woman or purchases a servant, then place your hand on their forehead and say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا، وَخَيْرِ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ.

Allāhumma innī as'aluka min khayrihā wa khayri mā jabaltahā 'alayh, wa a'ūdhu bika min sharrihā wa sharri mā jabaltahā 'alayh.

O Allāh, I ask You for her goodness and the goodness that You have created in her, and I seek refuge with You from her evil and the evil that You have created in her.

[*Ādāb az-Zifāf* 92]

Shaykh al-Albāni رحمه الله said, "Is it prescribed to say this *du'ā'*

when purchasing a car? The answer is yes, due to the good that is hoped from it and the evil that is feared from it."

Mentioning Allāh at the Time of Eating

1) 'Umar bin Abī Salamah ﷺ said, "The Messenger of Allāh ﷺ said to me, 'O young boy, mention the name of Allāh (say *bismillāh*), eat with your right hand, and eat from that which is closest to you.'"

[*Mukhtaṣar Muslim* 1300, *Mukhtaṣar al-Bukhāri* 2132]

2) Waḥshi ﷺ said, "The Companions of the Messenger of Allāh ﷺ said, 'O Messenger of Allāh, we eat but we do not become full.' He replied, 'Perhaps you are eating individually.' They said, 'Yes, we are.' He said, 'Eat your food together as a group, mention the name of Allāh, and you will be blessed in your food.'"

[*Aṣ-Ṣaḥīḥah* 664]

3) The Messenger of Allāh ﷺ said, "The Shayṭān is allowed to eat the food on which Allāh's name has not been mentioned."

[*Ṣaḥīḥ Abī Dāwūd* 3766, *Mukhtaṣar Muslim* 1296]

Forgetting to Mention the Name of Allāh at the Start of Eating

1) The Messenger of Allāh ﷺ said:

When one of you eats, let him remember Allāh at the beginning, and if he forgets to remember Allāh at the beginning, let him say:

بِسْمِ اللهِ أَوَّلِهِ وَآخِرِهِ.

Bismillāhi awwalihi wa āhkirih.

In the name of Allāh, in the beginning and the end.

Thus, he proceeds on to the new food and prevents the Shayṭān from what he has taken from him.

[*Ṣaḥīḥ Abī Dāwūd* 767]

Mentioning the Name of Allāh on Food When You Don't Know If the Name of Allāh Has Been Mentioned

1) 'Ā'ishah, the Mother of the Believers ﵂, said, "O Messenger of Allāh, people bring us meat and we don't know if the name of Allāh was mentioned upon it or not." He said, "You mention the name of Allāh and eat it."

[*Ṣaḥīḥ Ibn Mājah* 3234]

Du'ā' After Eating

1) The Messenger of Allāh ﷺ said:

Whoever eats should say:

الْحَمْدُ للهِ الَّذِي أَطْعَمَنِي هَذَا، وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِّنِّي وَلاَ قُوَّةٍ.

Alḥamdulillāhil-ladhī aṭ'amanī hādhā, wa razaqanīhi min ghayri ḥawlim-minnī wa lā quwwah.

All praises belong to Allāh, the One who has fed me this and provided me with it, without any power or might from me.

[*Ṣaḥīḥ Abī Dāwūd* 4023]

2) After the Prophet ﷺ finished eating, he said:

اللَّهُمَّ أَطْعَمْتَ وَأَسْقَيْتَ وَأَغْنَيْتَ وَأَقْنَيْتَ وَهَدَيْتَ وَأَحْيَيْتَ فَلَكَ الْحَمْدُ عَلَى مَا أَعْطَيْتَ.

Allāhumma aṭʿamta wa asqayta wa aghnayta wa hadayta wa aḥyayta fa-lakal-ḥamdu ʿalā mā aʿṭayt.

O Allāh, You have fed, given drink, enriched, given contentment, guided, and given life, so to You is the praise for what You have given.

[*Ṣaḥīḥ al-Kalim* 149]

3) When the Prophet ﷺ finished his meals, he would say:

الْحَمْدُ للهِ كَثِيرًا طَيِّبًا مُّبَارَكًا فِيهِ، الْحَمْدُ للهِ الَّذِي كَفَانَا وَأَرْوَانَا غَيْرَ مَكْفِيٍّ وَلاَ مَكْفُورٍ.

Al-ḥamdulillāhi kathīran ṭayyiban mubārakan fīh; al-ḥamdulillāhil-ladhī kafānā wa arwānā ghayra makfiyyin wa lā makfūr.

Praise be to Allāh Who has satisfied our needs and quenched our thirst. Your favor cannot by compensated or denied.

And once he said:

لَكَ الْحَمْدُ رَبَّنَا غَيْرَ مَكْفِيٍّ ولاَ مُوَدَّعٍ وَلاَ مُسْتَغْنِي عَنْهُ رَبَّنَا.

Lakal-ḥamdu Rabbanā, ghayra makfiyyin wa lā muwadda'in wa lā mustaghnī 'anhu Rabbanā.

Praise be to You, O our Lord! Your favor cannot be compensated, nor can it be left, nor can it be dispensed with, O our Lord.

[*Mukhtaṣar al-Bukhāri* 2157, *Ṣaḥīḥ Abī Dāwūd* 3849]

4) When the Prophet ﷺ used to eat or drink, he would say:

الْحَمْدُ للهِ الَّذِي أَطْعَمَ وَسَقَى، وَسَوَّغَهُ وَجَعَلَ لَهُ مَخْرَجًا.

Al-ḥamdulillāhil-ladhī aṭ'ama wa saqā wa sawwaghahu wa ja'ala lahu makhraja.

All praises belong to Allāh, the One who has fed and given drink, made it easy to swallow, and provided an exit for it.

[*Ṣaḥīḥ Abī Dāwūd* 3851]

What to Say When Drinking Milk

1) The Prophet ﷺ was brought milk, [so] he drank it and said:

When one of you eats food, let him say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَأَطْعِمْنَا خَيْرًا مِنْهُ.

Allāhumma bārik lanā fīhi wa aṭ'imnā khayran minh.

O Allāh, bless us in it, and feed us better than it.

And when you drink milk, then say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَزِدْنَا مِنْهُ.

Allāhumma bārik lanā fīhi wa zidnā minh.

O Allāh, bless us in it and increase us from it.

[*Ṣaḥīḥ Abī Dāwūd* 3730]

Mentioning Allāh at the Time of Drinking

1) The Messenger of Allāh ﷺ would drink in three breaths. When he raised the cup to his mouth, he mentioned the name of Allāh the Exalted, and when he removed it from his mouth, he praised Allāh. He did this three times.

[*Aṣ-Ṣaḥīḥah* 1277]

Supplication of the Guest for the Host

1) 'Abdullāh bin Busr said:

The Messenger of Allāh ﷺ came to my father, and we offered him some food and a mixture of dates, dried yogurt, and clarified butter. Then some dates were brought and he started eating them, putting the stones between his fingers and holding his forefinger and middle finger together. Then some drink was brought and he drank it, then he passed it to the one who was on his right. My father said, taking hold of the reins of his riding animal, "Pray to Allāh for us." [The Prophet] said:

اَللَّهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ، وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ.

Allāhumma bārik lahum fī-mā razaqtahum waghfir lahum warḥamhum.

O Allāh, bless them in that which You have provided for

them, and forgive them and have mercy on them.

[*Mukhtaṣar Muslim* 1316, *Ṣaḥīḥ Abī Dāwūd* 3729]

2) Al-Miqdād bin al-Aswad ﷺ narrated that he heard the Messenger of Allāh ﷺ saying:

اَللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي، وَأَسْقِ مَنْ سَقَانِي.

Allāhumma aṭ'im man aṭ'amanī wa asqi man saqānī.

O Allāh, feed the one who fed me, and give drink to the one who gave me drink.

[*Mukhtaṣar Muslim* 1535]

Supplication Upon Breaking the Fast

1) When the Prophet ﷺ used to break his fast, he would say:

ذَهَبَ الظَّمَأُ، وَابْتَلَّتِ الْعُرُوقُ، وَثَبَتَ الأَجْرُ إِنْ شَاءَ اللهُ.

Dhahabaẓ-ẓama'u wabtalatil-'urūqu wa thabatal-ajru inshāAllāh.

The thirst has gone, the veins have been filled, and the reward has been affirmed, if Allāh wills.

[*Ṣaḥīḥ Abī Dāwūd* 2357]

Supplication for Those You Break Your Fast With

1) The Prophet ﷺ came to Sa'd bin 'Ubādah, and he brought some bread and olive oil and he ate; then the Prophet ﷺ said:

أَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمُ الأَبْرَارُ، وَصَلَّتْ عَلَيْكُمُ الْمَلاَئِكَةُ.

Afṭara ʿindakumuṣ-ṣāʾimūn, wa akala ṭaʿāmakumul-abrār, wa ṣallat [or: wa tanazzalat] ʿalaykumul-malāʾikah.

May fasting people break their fast with you, may the righteous eat your food, and may the angels send blessings upon you.

[*Ṣaḥīḥ al-Jāmiʿ* 4677]

What to Say When Offered Food While Fasting

1) The Messenger of Allāh ﷺ said, "If you are invited to food, then respond to the invitation, and if you are not fasting, then eat. If you are fasting, then supplicate for them."

[*Ṣaḥīḥ Abī Dāwūd* 2460]

Supplication for the One Who Has a Guest

1) A guest visited the Prophet ﷺ, so he sent his wives to see if they had food, but none of them had food. So he said:

اَللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ، فَإِنَّهُ لاَ يَمْلِكُهَا إِلاَّ أَنْتَ.

Allāhumma innī asʾaluka min faḍlika wa raḥmatik, fa-innahu lā yamlikuhā illā Ant.

O Allāh, verily I ask You from Your favor and Your mercy, for surely no one possesses it except You.

Thus, he was given a grilled sheep as a gift, and he said, "This

is from the virtue of Allāh, and we await His mercy."

[*Aṣ-Ṣaḥīḥah* 1543]

What to Say if You are Insulted While Fasting

1) The Messenger of Allāh ﷺ said:
When you are fasting, do not be vile or obscene, nor ignorant. And if anyone insults you or fights you, then say:

إِنِّي امْرُؤٌ صَائِمٌ.

Innī imru'un ṣā'im (x2).

I am fasting (twice).

[*Mukhtaṣar al-Bukhāri* 887]

Supplication for the Married Couple

1) When a person was newly married, the Prophet ﷺ would say:

بَارَكَ اللهُ لَكَ، وَبَارَكَ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ.

Bārakallāhu laka wa bāraka 'alayka wa jama'a baynakumā fī khayr.

May Allāh bless you and send blessing upon you, and join the two of you upon good.

[*Ādāb az-Zifāf* 175]

2) The Prophet ﷺ said to 'Abdur-Raḥmān bin 'Awf when he married:

بَارَكَ اللهُ لَكَ.

Bārakallāhu lak.

May Allāh bless you.

[*Ādāb az-Zifāf* 149]

3) The Prophet ﷺ said to 'Alī ؓ the night he married Fāṭimah ؓ:

اَللَّهُمَّ بَارِكْ فِيهِمَا، وَبَارِكْ لَهُمَا فِي بِنَائِهِمَا.

Allāhumma bārik fī-himā wa bārik lahumā fī binā'ihimā.

O Allāh, bless both of them, and bless them in their union.

[*Ādāb az-Zifāf* 174]

4) 'Ā'ishah ؓ said:

When I married the Prophet ﷺ, my mother brought me to the room, and women from the Anṣār were there in the house. They said to me:

عَلَى الْخَيْرِ وَالْبَرَكَةِ، وَعَلَى خَيْرِ طَائِرٍ.

'Alal-khayri wal-barakati wa 'alā khayri ṭā'ir.

With good wishes and blessings and good fortune.

[*Ādāb az-Zifāf* 174]

What to Say Upon Entering Upon Your Wife the Night of the Wedding

1) The Prophet ﷺ said:

When one of you marries a woman or purchases a servant, then place your hand on their forehead and say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا، وَخَيْرِ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ.

Allāhumma innī as'aluka min khayrihā wa khayri mā jabaltahā 'alayh, wa a'ūdhu bika min sharrihā wa sharri mā jabaltahā 'alayh.

O Allāh, I ask You for her goodness and the goodness that You have created in her, and I seek refuge with You from her evil and the evil that You have created in her.

[*Ādāb az-Zifāf* 92]

2) The Prophet ﷺ said, "When your wife comes to you, pray two *raka'āt* and ask Allāh for the goodness of what has come to you, and seek refuge with Him from its evil."

[*Ādāb az-Zifāf* 94]

3) Ibn Mas'ūd رضي الله عنه said:

اللَّهُمَّ بَارِكْ لِي فِي أَهْلِي، وَبَارِكْ لَهُمْ فِيَّ، اللَّهُمَّ اجْمَعْ بَيْنَنَا مَا جَمَعْتَ بِخَيْرٍ، وَفَرِّقْ بَيْنَنَا إِذَا فَرَّقْتَ إِلَى خَيْرٍ.

Allāhumma bārik lī fī ahlī, wa bārik lahum fiyya, Allāhummajma' baynanā mā jama'ta bi-khayr, wa farriq baynanā idhā farraqta ilā khayr.

O Allāh, bless me in my family, and bless them in me. O Allāh, unite good between us, and if we depart, cause us to depart upon good.

[*Ādāb az-Zifāf* 95]

Supplication Before Intimate Relations

1) The Prophet ﷺ said:

When one of you wants to have intercourse with his wife, let him say:

اللَّهُمَّ، جَنِّبْنِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا.

Allāhumma jannibnish-Shayṭāna wa jannibish-Shayṭāna mā razaqtanā.

O Allāh, keep the Shayṭān away from us and from what You bestow upon us.

Then, if it is decreed that they should have a child, the Shayṭān will never be able to gain mastery over him.

[*Mukhtaṣar al-Bukhāri* 2073]

Supplication for the Newborn

1) The baby boys were brought to the Messenger of Allāh ﷺ, and he would pray for blessings for them, and [he would] soften some dates and rub their palates with them.

[*Ṣaḥīḥ al-Kalim* 169]

Supplication After an Unfortunate Event

1) The Messenger of Allāh ﷺ said:

The strong believer is better and more beloved to Allāh than the weak believer, although both are good. Strive to do that which will benefit you and seek the help of Allāh, and do not

feel helpless. If anything befalls you, do not say, "If only I had done (such-and-such), then such-and-such would have happened"; rather, say:

قَدَرُ اللّٰهِ وَمَاشَاءَ فَعَلَ.

Qadarullāhu wa mā shā'a fa'al.

Allāh has decreed and what He wills He does.

For "if only" opens the door to the work of the Shayṭān.

[*Mukhtaṣar Muslim* 1840]

Having a Strong Resolve in Your *Du'ā'*

1) The Prophet ﷺ said, "None of you should say, 'O Allāh, forgive me if You wish; O Allāh, have mercy on me if You wish'; he should be firm in his asking, for Allāh cannot be compelled."

[*Mukhtaṣar Muslim* 1878]

The Impermissibility of Asking for the Punishment to Be Hastened in This Life

1) When the Messenger of Allāh ﷺ saw a Muslim man who was sick and had grown feeble like a chicken, the Messenger of Allāh said to him, "Did you pray for anything or ask for it?" He said, "Yes, I used to say, 'O Allāh, whatever punishment You would give me in the Hereafter, bring it forward in this world.'" The Messenger of Allāh said, "*Subḥānallāh*! You cannot bear it. Why didn't you say:

اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

Allāhumma ātinā fid-dunyā ḥasanah, wa fil-ākhirati ḥasanah, wa qinā 'adhāban-Nār.

"O Allāh, give us good in this world and good in the Hereafter, and save us from the torment of the Fire."

Then he prayed to Allāh for him, and He healed him.

[*Mukhtaṣar Muslim* 1883]

Praising Allāh for What You Love & What You Hate

1) When the Messenger of Allāh ﷺ saw something he liked, he would say:

اَلْحَمْدُ للهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ.

Al-ḥamdulillāhil-ladhī bi-ni'matihi tatimmuṣ-ṣāliḥāt.

Praise be to Allāh by Whose blessing good things happen.

And if he saw something he disliked, he would say:

الْحَمْدُ للهِ عَلَى كُلِّ حَالٍ.

Al-ḥamdulillāhi 'alā kulli ḥāl.

Praise be to Allāh in all circumstances.

[*Ṣaḥīḥ Ibn Mājah* 3803]

2) When a matter made the Prophet ﷺ happy, he would bow down in prostration, showing gratitude to Allāh.

[*Ṣaḥīḥ Abī Dāwūd* 2774]

Supplication at the Time of Distress

1) The Messenger of Allāh used to say during times of distress:

لا إِلَهَ إِلاَّ اللهُ الْعَظِيمُ الْحَلِيمُ، لاَ إِلَهَ إِلاَّ اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لاَ إِلَهَ إِلاَّ اللهُ رَبُّ السَّمَوَاتِ، وَرَبُّ الأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ.

Lā ilāha ill-Allāhul-'Aẓīmul-Ḥalīm; lā ilāha ill-Allāhu Rabbul-'arshil-'aẓīm, lā ilāha ill-Allāhu Rabbus-samāwāti wa Rabbul-arḍi wa Rabbul-'arshil-karīm.

There is none worthy of worship except Allāh, the Great, the Forbearing, there is none worthy of worship except Allāh, the Lord of the mighty throne, there is none worthy of worship except Allāh, the Lord of the heavens and the Lord of the earth, and the Lord of the noble throne.

[*Mukhtaṣar al-Bukhāri* 2434]

2) The Messenger of Allāh ﷺ said:

The *du'ā'* of distress is:

اَللَّهُمَّ، رَحْمَتَكَ أَرْجُو فَلاَ تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لاَ إِلَهَ إِلاَّ أَنْتَ.

Allāhumma raḥmataka arjū, fa-lā takilnī ilā nafsī ṭarfata 'ayn, wa aṣliḥ lī sha'nī kullah, lā ilāha illā Ant.

O Allāh, Your mercy is what I hope for, so do not entrust me to myself even for the blink of an eye, and rectify for me my condition, all of it. There is none worthy of worship except You.

[*Ṣaḥīḥ Abū Dawud* 5090]

3) The Prophet ﷺ said to Asmā' bint 'Umays:

Shall I not teach you some words to say during distress?

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا.

Allāh, Allāhu Rabbī, lā ushriku bihi shay'a.

Allāh, Allāh is my Lord, I do not associate any partners with Him.

[*Aṣ-Ṣaḥīḥah* 2755]

4) The Messenger of Allāh ﷺ said:

The supplication of the Companion of the Fish (Yūnus) while inside the belly of the whale was:

لاَ إِلَهَ إِلاَّ أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

Lā ilāha illā Ant, subḥānaka innī kuntu minaẓ-ẓālimīn.

There is none worthy of worship except You, You are free from imperfection; verily, I was from the wrongdoers.

No Muslim ever supplicates with this *du'ā'* concerning anything except that it is answered.

5) During times of distress, the Prophet ﷺ used to say:

يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ.

Yā Ḥayyu yā Qayyūm, bi raḥmatika astaghīth.

O Ever-Living, O Self-Subsisting and Supporter of all, by Your mercy I seek Your help.

[*Ṣaḥīḥ at-Tirmidhi* 3525]

6) The Prophet ﷺ said:

The words for relief are:

لا إِلَهَ إِلاَّ اللهُ الْحَلِيمُ الْكَرِيمُ، لاَ إِلَهَ إِلاَّ اللهُ العَلِيُّ العَظِيمُ، لا إِلَهَ إِلاَّ اللهُ رَبُّ السَّمَاوَاتِ السَّبْعِ، وَرَبُّ الْعَرْشِ الْعَظِيمِ.

Lā ilāha ill-Allāhul-Ḥalīmul-Karīm, lā ilāha ill-Allāhul-'Aliyyul-'Aẓīm, lā ilāha ill-Allāhu Rabbus-samāwātis-sab'i wa Rabbul-'arshil-'aẓīm.

There is none worthy of worship except Allāh, the Forbearing, the Generous; there is none worthy of worship except Allāh, the Elevated, the Great; there is none worthy of worship except Allāh, the Lord of the seven heavens and the Lord of the mighty throne.

[*Aṣ-Ṣaḥīḥah* 2916]

7) 'Alī ﷺ said:

The Messenger of Allāh ﷺ gave me these words and ordered me to say them at the time of distress or hardship:

لا إِلَهَ إِلاَّ اللهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَهُ، وَتَبَارَكَ اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ للهِ رَبِّ الْعَالَمِينَ.

Lā ilāha ill-Allāhul-Ḥalīmul-Karīm, subḥānahu wa tabārakallāhu Rabbul-'arshil-'aẓīm, wal-ḥamdulillāhi Rabbil-'ālamīn.

There is none worthy of worship except Allāh, the Forbearing, the Generous; He is free from imperfection. Blessed is Allāh, the Lord of the great throne, and all praises belong to Allāh, the Lord of all that exists.

[*Ṣaḥīḥ al-Mawrid* 2371]

What to Say at Times of Sadness & Worry

1) The Messenger of Allāh ﷺ said:

No person is afflicted with worry or sadness and says:

اَللَّهُمَّ، إِنِّي عَبْدُكَ، وَابْنُ عَبْدِكَ، وَابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ: سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجِلاَءَ حُزْنِي، وَذَهَابَ هَمِّي.

Allāhumma innī ʿabduka wa ibnu ʿabdika wa ibnu amatik, nāṣiyatī bi yadik, māḍin fiyya ḥukmuk, ʿadlun fiyya qaḍā'uk, as'aluka bi-kulli ismin huwa lak, sammayta bihi nafsak, aw anzaltahu fī kitābik, aw ʿallamtahu aḥadan min khalqik, aw ista'tharta bihi fī ʿilmil-ghaybi ʿindak, an tajʿalal-Qur'āna rabīʿa qalbī, wa nūra ṣadrī, wa jalā'a ḥuznī, wa dhahāba hammī.

O Allāh, I am Your slave, son of Your slave, son of Your female slave; my forelock is in Your hand, Your command over me is forever executed, and Your decree over me is just. I ask You by every name belonging to You that You have named Yourself with, or revealed in Your Book, or taught to any of Your creation, or preserved in the knowledge of the unseen with You, that You make the Qur'ān the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety.

Except that Allāh will take away his sorrow and grief, and give him joy in their stead.

[*Ṣaḥīḥ al-Kalim* 102]

2) The Messenger of Allāh ﷺ said:

اَللَّهُمَّ، إِنِّي أَعُوذُ بِكَ مِنْ الْهَمِّ، وَالْحَزَنِ، وَالْعَجْزِ، وَالْكَسَلِ، وَالْجُبْنِ، وَالْبُخْلِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ.

Allāhumma innī a'ūdhu bika minal-hammi wal-ḥazani wal-'ajzi wal-kasali wal-jubni wal-bukhli wa ḍala'id-dayni wa ghalabatir-rijāl.

O Allāh, I seek refuge with You from worry and grief, and I seek refuge with You from incapacity and laziness, and I seek refuge with You from cowardice and miserliness, and I seek refuge with You from being heavily in debt and from being overcome by men.

[*Mukhtaṣar al-Bukhāri* 1234]

The Prohibition from Supplicating Against One's Self, Wealth, & Family

1) The Messenger of Allāh ﷺ said, "Do not pray against yourselves, do not pray against your children, and do not pray against your wealth, lest that coincides with a time when Allāh is asked and He gives, so He answers your prayer."

[*Ṣaḥīḥ Muslim* 3014]

What to Say When You Fear a People

1) If the Prophet ﷺ feared a people, he would say:

اَللَّهُمَّ، إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ.

Allāhumma innā naj'aluka fī nuḥūrihim wa na'ūdhu bika min shurūrihim.

O Allāh, we place You before them and we seek refuge in You from their evil.

[*Ṣaḥīḥ Abī Dāwūd* 1537]

2) And he would say:

اَللَّهُمَّ، اكْفِنِيهِمْ بِمَا شِئْتَ.

Allāhummak-finīhim bimā shi't.

O Allāh, suffice us from them however You will.

[*Mukhtaṣar Muslim* 2093]

3) 'Abdullāh bin 'Abbās ﷺ said:

حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ.

Ḥasbunallāhu wa ni'mal-wakīl.

Allāh is sufficient for us and He is the best trustee.

This was said by Ibrāhīm ﷺ when he was thrown into the fire, and Muḥammad ﷺ said this when the people said, "Indeed, the people have gathered against you." (Sūrah 'Āli 'Imrān 3:173)

[*Mukhtaṣar al-Bukhāri* 1877]

4) Abū Sa'īd al-Khudri ﷺ said:

We said during the Battle of the Ditch, "O Messenger of Allāh, is there some supplication we can say; surely our hearts have reached our throats." He replied, "Yes, say:

اَللّٰهُمَّ، اسْتُرْ عَوْرَاتِنَا، وَآمِنْ رَوْعَاتِنَا.

Allāhummas-tur ʿawrātanā wa āmin rawʿātinā.

"O Allāh cover our faults and save us from our fears."

Thus, Allāh struck the faces of His enemies with the wind, and Allāh defeated them.

[*Aṣ-Ṣaḥīḥah* 2018]

Supplications to Repel the Shayṭān

Seeking Refuge

1) The Messenger of Allāh ﷺ used to say, "Seek refuge from the accursed Shayṭān and from his madness, his arrogance, and his poetry." They said, "O Messenger of Allāh, what is his madness, his arrogance, and his poetry?" He replied, "His madness is the death that takes the son of Ādam, his arrogance is his pride, and his poetry are his poems."

The Manner of Seeking Refuge

2) Say:

أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ هَمْزِهِ، وَنَفْخِه، وَنَفْثِهِ.

Aʿūdhu billāhis-Samīʿil-ʿAlīmi minash-Shayṭānir-rajīm, min hamzihi wa nafkhihi wa nafthih.

I seek refuge in Allāh, the All-Hearing, the All-Knowing,

from the accursed Shayṭān, and from his arrogance, his pride, and his poetry.

3) Say:

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ هَمْزِهِ، وَنَفْخِه، وَنَفْثِهِ.

A'ūdhu billāhi minash-Shayṭānir-rajīm, min hamzihi wa nafkhihi wa nafthih.

I seek refuge in Allāh from the accursed Shayṭān, and from his arrogance, his pride, and his poetry.

4) Say:

أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

A'ūdhu billāhis-Samī'il-'Alīmi minash-Shayṭānir-rajīm.

I seek refuge in Allāh, the All-Hearing, the All-Knowing, from the accursed Shayṭān.

[*Al-Irwā'* 2/35]

5) Say:

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

A'ūdhu billāhi minash-Shayṭānir-rajīm.

I seek refuge in Allāh from the accursed Shayṭān.

[*Hidāyah ar-Ruwāh* 2354]

This is based upon the statement of Allāh the Exalted:

﴿ وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ

الْعَلِيمُ ﴿٣٦﴾

And if an evil whisper from the Shayṭān tries to turn you away (O Muḥammad), then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower.

[Sūrah Fuṣṣilat 41:36]

The *Adhān*

6) Suhayl reported that his father sent him to Banī Ḥārithah along with a boy or a man. Someone called him by his name from an enclosure. He said, "The person with me looked towards the enclosure, but saw nothing. I made a mention of that to my father. He said, 'If I knew that you would meet such a situation, I would have never sent you (there), but whenever you hear such a call, pronounce the *adhān*, for I have heard Abū Hurairah say that the Messenger of Allāh ﷺ said, "Whenever the *adhān* is proclaimed, the Shayṭān runs back vehemently."'"

[*Ṣaḥīḥ Muslim* 389]

Reciting Sūrah al-Baqarah

7) The Messenger of Allāh ﷺ said, "Recite Sūrah al-Baqarah in your homes, for surely the Shayṭān does not enter a home where Sūrah al-Baqarah is recited."

[*Aṣ-Ṣaḥīḥah* 1521]

8) The Prophet ﷺ said, "Everything has a peak, and the peak of the Qur'ān is Sūrah al-Baqarah. When the Shayṭān hears Sūrah al-Baqarah, he leaves the house."

[*Aṣ-Ṣaḥīḥah* 588]

Supplication to Repel the Plot of the Shayṭān

1) Abud-Dardā' ﷺ said:

The Messenger of Allāh ﷺ stood up, and we heard him say:

أَعُوذُ بِاللّٰهِ مِنْكَ.

A'ūdhu billāhi mink.

I seek refuge in Allāh from you.

Then he said:

أَلْعَنُكَ بِلَعْنَةِ اللّٰهِ.

Al'anuka bi-la'natillāh.

I curse you with the curse of Allāh (three times).

And he spread out his hand as if reaching for something.

When the prayer was over, we said, "O Messenger of Allāh, we heard you saying something in the prayer that we have never heard you say before, and we saw you stretching out your hand." He said, "The enemy of Allāh, Iblīs, came with a flame of fire to throw in my face, and I said, 'I seek refuge with Allāh from you' three times. Then I said, 'I curse you with the complete curse of Allāh' three times, but he did not retreat. Then I wanted to seize him. By Allāh, were it not for the prayer of our brother Sulaymān, he would have been tied up this morning and the children of the people of Madīnah would have played with him."

[*Mukhtaṣar Muslim* 308]

2) 'Abdur-Raḥmān bin Khanbash was asked, "What did the Messenger of Allāh ﷺ do when the devils plotted against

him?" He replied, "Jibrīl ﷺ taught him to seek refuge from the devils by saying:

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ الَّتِي لاَ يُجَاوِزُهُنَّ بَرٌّ وَلاَ فَاجِرٌ، مِنْ شَرِّ مَا خَلَقَ وَذَرَأَ وَبَرَأَ، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ، وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ مَا ذَرَأَ فِي الأَرْضِ، وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ، إِلاَّ طَارِقًا يَطْرُقُ بِخَيْرٍ، يَا رَحْمَنُ.

A'ūdhu bi kalimātillāh at-tāmmātil-latī lā yujāwiruhunna barrun wa lā fājir, min sharri mā khalaqa wa dhara'a wa bara'a, wa min sharri mā yanzilu minas-samā'i, wa min sharri mā ya'ruju fīhā wa min sharri mā dhara'a fil-arḍ, wa min sharri mā yakhruju minhā, wa min sharri fitanil-layli wan-nahār, wa min sharri kulli ṭāriqin illā ṭāriqan yaṭruqu bi-khayr, yā Raḥmān.

I seek refuge with the Noble Face of Allāh and with the complete words of Allāh which neither the good person nor the corrupt can exceed, from the evil of what descends from the sky and the evil of what ascends in it, and from the evil of what is created in the earth and the evil of what comes out of it, and from the trials of the night and day, and from the visitations of the night and day, except for one that knocks with good, O Most Merciful!

"Thus, the fire of the devils was extinguished and Allāh defeated them."

[*Aṣ-Ṣaḥīḥah* 2995]

What to Do for the One Afflicted with Doubt in His Faith

1) The Prophet ﷺ said, "The Shayṭān comes to one of you and says, 'Who created such-and-such? Who created such-and-such?' Until he says, 'Who created your Lord?!' If that happens to any of you, let him seek refuge with Allāh and put a stop to these thoughts."

[*Aṣ-Ṣaḥīḥah* 117]

2) The Messenger of Allāh ﷺ said:

The Shayṭān will come to one of you and say, 'Who created you?' The person will say, 'Allāh created me.' Then the Shayṭān will say, 'Then who created Allāh?' If this happens to you, then say:

آمَنْتُ بِاللهِ وَرُسُلِهِ.

Āmantu billāhi wa Rusulih.

I believe in Allāh and His Messenger.

That will remove the whispers from him.

[*Aṣ-Ṣaḥīḥah* 116]

3) The Messenger of Allāh ﷺ said:

The people will continue to ask questions amongst themselves until one of them says, "Allāh created the creation, but who created Allāh?" If they say that, then say:

﴿ اللهُ أَحَدٌ، اللهُ الصَّمَدُ، لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴾

He is Allāh, (the) One, Allāh aṣ-Ṣamad (the Self-Sufficient Master), He begets not, nor was He begotten, and there is none equal or comparable unto Him.

Then he should spit dryly to his left side three times and seek refuge in Allāh from the Shayṭān.

[*Aṣ-Ṣaḥīḥah* 118]

4) Ibn 'Abbās ﷺ said:

If you find some doubt in your heart, then say:

﴿ هُوَ الأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything.

[Sūrah al-Ḥadīd 57:3]

[*Ṣaḥīḥ al-Kalim* 111]

Protection From the Dajjāl

Seeking Refuge in Allāh From the Dajjāl

1) The Messenger of Allāh ﷺ said:

When one of you recites the final *tashahhud,* let him seek refuge with Allāh from four things; let him say:

اَللَّهُمَّ، إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ.

Allāhumma innī a'ūdhu bika min 'adhābi Jahannam, wa min 'adhābil-qabr, wa min fitnatil-maḥyā wal-mamāt, wa min sharri fitnatil-masīḥid-Dajjāl.

O Allāh, I seek refuge with You from the punishment of Hell and the punishment of the grave, and from the trials of life and death, and from the worst of the turmoil of the Dajjāl.

[*Ṣifah aṣ-Ṣalāh* 182]

Memorizing Verses from Sūrah al-Kahf

2) The Prophet ﷺ said, "Whoever memorizes the first 10 verses from Sūrah al-Kahf will be protected from the Dajjāl."
[*Mukhtaṣar Muslim* 2098]

Avoiding the Dajjāl

3) The Prophet ﷺ said, "Whoever hears of the Dajjāl, let him keep far away from him, for a man will come to him and think that he is telling the truth because of the wonders that are sent with him."
[*Aṣ-Ṣaḥīḥah* 2457]

Supplication for *Ruqyah* (Prescribed Incantation)

1) Recite Sūrah al-Fātiḥah.

[*Ṣaḥīḥ al-Bukhāri* 2276, *Ṣaḥīḥ Muslim* 2201]

2) 'Ā'ishah رضي الله عنها said, "If anyone in the family of the Prophet ﷺ became sick, he would recite Sūrah al-Ikhlāṣ, Sūrah al-Falaq,

and Sūrah an-Nās."

[*Mukhtaṣar Muslim* 1446]

3) The Prophet ﷺ used to treat the sick by saying:

بِسْمِ اللهِ، تُرْبَةُ أَرْضِنَا، بِرِيقَةِ بَعْضِنَا، يُشْفَى سَقِيمُنَا، بِإِذْنِ رَبِّنَا.

Bismillāh, turbatu arḍinā bi-rīqati ba'ḍunā, yushfā saqīmunā bi-idhni Rabbinā.

In the name of Allāh; the soil of our land, the saliva of some of us, cures our sick by the permission of our Lord.

[*Mukhtaṣar Muslim* 1458]

4) The Prophet ﷺ would treat some of his family by saying:

اَللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبِ الْبَأْسَ، واشْفِ أَنْتَ الشَّافِي، لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ، شِفَاءً لاَ يُغَادِرُ سَقَمًا.

Allāhumma Rabbin-nās, adh-hibil-ba'sa washfi Antash-Shāfi, lā shifā'a illā shifā'uk, shifā'al-lā yughādiru saqama.

O Allāh, Lord of mankind, remove the evil and grant healing, for You are the Healer. There is no healing except Your healing, which does not leave any sickness.

[*Aṣ-Ṣaḥīḥah* 2775]

5) The Messenger of Allāh ﷺ would perform incantations by saying:

امْسَحِ الْبَأْسَ، رَبَّ النَّاسِ، بِيَدِكَ الشِّفَاءُ، لاَ كَاشِفَ لَهُ إِلاَّ أَنْتَ.

Imsaḥil-ba'sa Rabban-nāsi bi-Yadikash-shifā', lā kāshifa lahu illā Ant.

Erase the harm, O Lord of mankind. The disease is in Your Hand; no one can remove it except You.

[*Mukhtaṣar al-Bukhāri* 2248]

6) The Messenger of Allāh ﷺ would say:

امْسَحِ الْبَأْسَ، رَبَّ النَّاسِ، بِيَدِكَ الشِّفَاءُ، لاَ يَكْشِفُ الْكَرْبَ إِلاَّ أَنْتَ.

Imsaḥil-ba'sa Rabban-nāsi bi-Yadikash-shifā', lā yakshiful-karba illā Ant.

Erase the harm, O Lord of mankind. The disease is in Your Hand; no one can remove the distress except You.

[*Aṣ-Ṣaḥīḥah* 1526]

7) The Prophet ﷺ used to say:

أَذْهِبِ الْبَأْسَ، رَبَّ النَّاسِ، بِيَدِكَ الشِّفَاءُ، لاَ كَاشِفَ لَهُ إِلاَّ أَنْتَ.

Adh-hibil-ba'sa Rabban-nāsi bi-Yadikash-shifā', lā kāshifa lahu illā Ant.

Remove the harm, Lord of mankind; in Your Hand is the disease, no one can remove it except You.

[*Mukhtaṣar Muslim* 1461]

8) The Prophet ﷺ said:

اكْشِفِ الْبَأْسَ، رَبَّ النَّاسِ، إِلَهَ النَّاسِ.

Ikshifil-ba'sa Rabban-nās, Ilāhan-nās.

Remove the harm, Lord of mankind, God of mankind.

[*Aṣ-Ṣaḥīḥah* 1526]

9) Jibrīl ﷵ came to the Prophet ﷺ and said, "O Muḥammad, do you have complaint of illness?" He replied, "Yes." Jibrīl said:

بِسْمِ اللهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ، أَوْ عَيْنِ حَاسِدٍ اللهُ يَشْفِيكَ، بِاسْمِ اللهِ أَرْقِيكَ.

Bismillāhi arqīka min kulli shay'in yu'dhīk, min sharri kulli nafsin aw 'ayni ḥāsidin Allāhu yashfīk, bismillāhi arqīk.

In the name of Allāh, I perform *ruqyah* for you, from everything that is harming you, from the evil of every soul or envious eye. May Allāh heal you; in the name of Allāh, I perform *ruqyah* for you.

[*Mukhtaṣar Muslim* 1444]

10) 'Ā'ishah ﵂ said:

Jibrīl ﵇ treated the Prophet ﷺ with the following words:

بِسْمِ اللهِ يُبْرِيكَ، وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ، وَشَرِّ كُلِّ ذِي عَيْنٍ.

Bismillāhi yubrīka wa min kulli dā'in yashfīk, wa min sharri ḥāsidin idhā ḥasad, wa sharri kulli dhī 'ayn.

In the name of Allāh, may He cure you from all kinds of illnesses and safeguard you from the evil of a jealous one when he feels jealous, and from the evil influence of the eye.

[*Mukhtaṣar Muslim* 1443]

11) The Prophet ﷺ was stung by a scorpion while he was performing prayer, and he said: "May Allāh curse the scorpion, for it does not spare anyone, whether he is praying or not." Then he called for salt and water, rubbed it upon the sting, and then he recited Sūrah al-Kāfirūn, Sūrah al-Falaq, and Sūrah an-Nās.

[*Aṣ-Ṣaḥīḥah* 548]

How to Seek Refuge for Your Children

1) The Messenger of Allāh ﷺ used to seek refuge on behalf of Ḥasan and Ḥusayn by saying:

أَعِيذُكُمَا بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لامَّةٍ.

A'īdhukumā bi-kalimātillāhit-tāmmati min kulli shayṭānin wa hāmmah, wa min kulli 'aynil-lāmmah.

I seek refuge for both of you in the perfect words of Allāh from every devil, every poisonous thing, and from the evil eye that influences.

[*Ṣaḥīḥ Ibn Mājah* 3590]

Seeing Something That Amazes You & Fearing You Will Place the Evil Eye On It

1) The Messenger of Allāh ﷺ said, "If one of you sees something in himself, his wealth, or his brother that amazes him, then let him pray for blessings upon it, for surely the evil

eye is real."

[*Ṣaḥīḥ al-Jāmi'* 556]

2) The Prophet ﷺ used to seek refuge from the *jinn* and the evil eye of the people, but when Sūrah al-Falaq and Sūrah an-Nās were revealed, he began to seek refuge by way of these *suwar* and left everything else.

[*Ṣaḥīḥ Ibn Mājah* 3576]

Supplication to Remove Body Pain

1) The Messenger of Allāh ﷺ said concerning the one who suffered from a pain in his body:

Put your hand on the part of your body where you feel pain and say:

بِسْمِ اللهِ.

Bismillāh.

In the name of Allāh (three times).

And then say:

أَعُوذُ بِاللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ.

A'ūdhu billāhi wa qudratihi min sharri mā ajidu wa uḥādhir.

I seek refuge in the glory and power of Allāh from the evil of what I feel and worry about (seven times).

[*Mukhtaṣar Muslim* 1447]

2) The Messenger of Allāh ﷺ said:

If you feel pain, place your hand on the pain and say:

بِسْمِ اللهِ، وَبِاللهِ، أَعُوذُ بِعِزَّةِ اللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ مِنْ وَجَعِي هَذَا.

Bismillāhi wa billāhi a'ūdhu bi'izzatillāhi wa qudratihi min sharri mā ajidu min waj'ī hādhā.

In the name of Allāh, and with Allāh, I seek refuge by the might of Allāh and the power of Allāh from the evil I find and from this pain.

Then he would raise his hand and repeat this three times.

[*Aṣ-Ṣaḥīḥah* 1258]

Virtue of Visiting the Sick

1) The Messenger of Allāh ﷺ said, "There is no Muslim who visits a sick Muslim early in the morning except that seventy thousand angels send blessings upon him until evening comes, and if he visits him in the evening, seventy thousand angels send blessings upon him until morning comes, and he will have a garden in Paradise."

[*Ṣaḥīḥ at-Targhīb* 3476]

2) The Messenger of Allāh ﷺ said, "Whoever visits a sick person or visits a brother in Islām, a caller cries out to him, 'May you be happy, may your walking be blessed, and may you occupy a dignified position in Paradise.'"

[*Ṣaḥīḥ at-Tirmidhī* 2008]

Supplications Said to the Sick

1) When the Prophet ﷺ visited the sick, he would sit at their head and say seven times:

أَسْأَلُ اللهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ.

As'alullāhal-'Aẓīm, Rabbal-'arshil-'aẓīm, an yashfik.

I ask Allāh, Lord of the mighty throne, to heal you.

If it was not decreed for the person to die from this illness, he would be cured of his pain.

[*Sunan Abī Dāwūd* 3106]

2) The Messenger of Allāh ﷺ said:

اَللّٰهُمَّ، اشْفِ عَبْدَكَ يَنْكَأُ لَكَ عَدُوًّا، أَوْ يَمْشِي لَكَ إِلَى صَلاَةٍ.

Allāhummashfi 'abdaka yanka'u laka 'aduwwan aw yamshī laka ilaṣ-ṣalāh.

O Allāh, cure Your servant, who may then injure the enemy for Your sake or walk to the prayer for Your sake.

[*Aṣ-Ṣaḥīḥah* 1365]

3) The Prophet ﷺ visited a sick Bedouin and said to him:

لاَ بَأْسَ، طَهُورٌ إِنْ شَاءَ اللهُ تَعَالَى.

Lā ba'sa ṭahūr, inshāAllāhu ta'ālā.

No worry, it is a purification, if Allāh the Exalted wills.

[*Mukhtaṣar al-Bukhāri* 2221]

4) Sa'd bin Abī Waqāṣ ﷺ said:

The Messenger of Allāh ﷺ visited me during the Farewell Pilgrimage while I was in Makkah suffering from an illness. He rubbed my forehead and stomach and said:

اللَّهُمَّ، اشْفِ سَعْدًا.

Allāhummashfi Sa'd.

O Allāh, heal Sa'd (three times).

Supplication When Seeing Someone Suffering from an Affliction

1) The Prophet ﷺ said:

Whoever sees someone suffering from an affliction and says:

اَلْحَمْدُ للهِ الَّذِي عَافَانِي مِمَّا ابْتَلاَكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِّمَّنْ خَلَقَ تَفْضِيلاً.

Al-ḥamdulillāhil-ladhī 'āfānī mimmab-talāka bihi wa faḍḍalanī 'alā kathīrin mimman khalaqa tafḍīla.

Praise be to Allāh who has spared me from what He has tested you with, and has favored me over many of those He has created.

[Then] this affliction will not befall him.

[*Ibn Mājah* 3892]

2) The Prophet ﷺ said:

If one of you sees someone suffering from an affliction and

says:

اَلْحَمْدُ للهِ الَّذِي عَافَانِي مِمَّا ابْتَلاَكَ بِهِ، وَفَضَّلَنِي عَلَيْكَ، وَعَلَى كَثِيرٍ مِّنْ عِبَادِهِ تَفْضِيلاً.

Al-ḥamdulillāhil-ladhī ʿāfānī mimmab-talāka bihi wa faḍḍalanī ʿalayka wa ʿalā kathīrin min ʿibādihi tafḍīla.

Praise be to Allāh who has spared me from what He has tested you with, and has favored me over you and over many of His slaves.

Then he has shown gratitude for this favor.

[*Ṣaḥīḥ al-Jāmiʿ* 555]

What to Say if You See an Evil Omen

1) The Messenger of Allāh ﷺ said, "If you see an evil omen, proceed on and place your trust upon Allāh."

[*Aṣ-Ṣaḥīḥah* 3942]

2) The Prophet ﷺ said, "Whoever lets superstition stop him from doing something has given in to *shirk*." They said, "And what is the atonement for that, O Messenger of Allāh?" He replied, "He should say:

اَللَّهُمَّ لاَ طَيْرَ إِلاَّ طَيْرُكَ، وَلاَ خَيْرَ إِلاَّ خَيْرُكَ، وَلاَ إِلَهَ غَيْرُكَ.

Allāhumma lā ṭayra illā ṭayruk, wa lā khayra illā khayruk, wa lā ilāha ghayruk.

"O Allāh, there are no omens except from You and no good except from You, and nothing worthy of worship except

You."

[*Aṣ-Ṣaḥīḥah* 1065]

It Is Hated to Wish for Death

1) The Messenger of Allāh ﷺ said:

None of you should wish for death because of some harm that has befallen him, but if he must do that, then let him say:

اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي.

Allāhumma aḥyinī mā kānatil-ḥayātu khayran lī, wa tawaffanī idhā kānatil-wafātu khayran lī.

O Allāh, keep me alive so long as life is good for me, and cause me to die when death is good for me.

[*Mukhtaṣar Muslim* 1884]

2) The Prophet ﷺ said, "None of you should wish for death or pray for it before it comes, for when one of you dies, his good deeds come to an end, and for the believer, a long life will not increase him in anything except good."

[*Mukhtaṣar Muslim* 1885]

3) The Prophet ﷺ said, "The Hour will not come until a man passes by the grave of another and says, 'If only I were in his place.'"

Shaykh al-Albāni رحمه الله said, "The meaning of this narration is that this person is not wishing for death for the sake of

his religion and because he wants to meet Allāh; rather, he is only wishing for death due to some worldly calamity that has befallen him. This alludes to the permissibility of wishing for death in an effort to safeguard one's religion.

"And this does not contradict the *ḥadīth,* 'None of you should wish for death…', because this prohibition is for when the person wishes for death due to some worldly reason.

"Al-Ḥāfiẓ said, 'What affirms this meaning is that a group from the Salaf wished for death when the religious matters became corrupted. An-Nawawi said, "From those who did this was 'Umar bin al-Khaṭṭāb ﷺ."'"

[*Aṣ-Ṣaḥīḥah* 2/121]

Supplication for the Sick if It is Thought His Death is Near

1) The Prophet ﷺ said:

If a person says:

لاَ إِلَهَ إِلاَّ اللهُ، وَاللهُ أَكْبَرُ.

Lā ilāha ill-Allāh, wallāhu Akbar.

None has the right to be worshiped except Allāh and Allāh is the Greatest.

Allāh says, "My slave has spoken the truth; there is none worthy of worship except I, and I am the Greatest."

If a person says:

لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ.

Lā ilāha ill-Allāhu waḥdah.

There is none worthy of worship except Allāh alone.

Allāh says, "My slave has spoken the truth; there is none worthy of worship except I, alone."

If he says:

لاَ إِلَهَ إِلاَّ اللهُ لاَ شَرِيكَ لَهُ.

Lā ilāha ill-Allāh, lā sharīka lah.

There is none worthy of worship except Allāh, with no partner or associate.

Allāh says, "My slave has spoken the truth; there is none worthy of worship except I, with no partner or associate."

If he says:

لاَ إِلَهَ إِلاَّ اللهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ.

Lā ilāha ill-Allāh, lahul-mulku wa lahul-ḥamd.

There is none worthy of worship except Allāh, all dominion is His and all praise is to Him.

Allāh says, "My slave has spoken the truth; there is none worthy of worship except I, all dominion is Mine and all praise is due to Me."

If he says:

لاَ إِلَهَ إِلاَّ اللهُ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

Lā ilāha ill-Allāh, wa lā ḥawla wa lā quwwata illā billāh.

There is none worthy of worship and there is no power and no strength except with Allāh.

Allāh says, "My slave has spoken the truth; there is none worthy of worship except I, and there is no power and no strength except with Me."

Whoever is blessed with (the ability to say) these words at the time of death, the Fire will not touch him.

[*Sunan Ibn Mājah* 3794]

2) 'Ā'ishah ﵂ said:

The final words I heard from the Messenger of Allāh ﷺ were:

اَللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَأَلْحِقْنِي بِالرَّفِيقِ الأَعْلَى.

Allāhummaghfir lī war-ḥamnī wa alḥiqnī bir-rafīqil-a'lā.

O Allāh, forgive me, have mercy upon me, and join me with the highest companions.

[*Mukhtaṣar Muslim* 1664]

3) 'Ā'ishah ﵂ said:

I saw the Messenger of Allāh ﷺ at the time of his death. He had a bowl of water with him; he put his hand in the bowl and put the water on his face, then he said:

اللَّهُمَّ أَعِنِّي عَلَى مُنْكَرَاتِ الْمَوْتِ.

Allāhumma a'innī 'alā munkarātil-mawt.

O Allāh, assist me upon the difficulties of death.

Or he said:

...عَلَى سَكَرَاتِ الْمَوْتِ.

...'alā sakarātil-mawt.

...upon the pains of death.

[*Mukhtaṣar ash-Shamā'il* 324]

Encouraging the Dying to Say the *Shahādah*

1) The Messenger of Allāh ﷺ said:

Encourage your dying to say:

لاَ إِلَهَ إِلاَّ اللهُ.

Lā ilāha ill-Allāh.

Nothing has the right to be worshiped except Allāh.

Because whoever's final words are "nothing has the right to be worshiped except Allāh" will enter Paradise one day, even if before that he is afflicted with what befalls him.

[*Ṣaḥīḥ al-Mawrid* 719]

Shaykh al-Albāni رحمه الله said, "As for reciting Sūrah Yā-Sīn and facing them towards the *qiblah*, then there is no authentic narration mentioning this."

Supplication in the Presence of the Deceased

1) Umm Salamah رضي الله عنها said:

The Messenger of Allāh ﷺ visited Abū Salamah رضي الله عنه when his eyes were open, soon after he died. He closed them (the eyes) for him and said, "When the soul is taken away, the sight follows it." Some members of his family began to weep. He

said, "Do not supplicate for yourselves anything but good, for the angels say *āmīn* to what you say." Then he said:

اَللَّهُمَّ اغْفِرْ (لأَبِي سَلَمَةَ) وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ، وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ.

Allāhummaghfir (li-Abī Salamah) warfa' darajatahu fil-mahdiyyīn, wakhlufhu fī 'aqabihi fil-ghābirīn waghfir lana wa lahu yā Rabbal-'ālamīn, wafsaḥ lahu fī qabrihi wa nawwir lahu fīh.

O Allāh! Forgive (Abū Salamah), raise his rank among those who are rightly-guided, and grant him a successor from his descendants who remain behind. Grant him pardon and (pardon) us, too, O Lord of the worlds. Make his grave spacious for him and give him light in it.

[*Mukhtaṣar Muslim* 456]

2) Umm Salamah narrated:

I said, "O Messenger of Allāh, Abū Salamah has died." He instructed me to say:

اَللَّهُمَّ اغْفِرْ لِي وَلَهُ، وَأَعْقِبْنِي مِنْهُ عُقْبَى حَسَنَةً.

Allāhummaghfir lī wa lahu wa a'qibnī minhu 'uqbā ḥasanah.

O Allāh, forgive me and him, and compensate me well for this loss.

[*Mukhtaṣar Muslim* 452]

Supplication for the One Afflicted with a Calamity

1) Umm Salamah ﷺ said:

I heard the Messenger of Allāh ﷺ say, "There is no person who is afflicted with a calamity and says:

إِنَّا للهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي، وَأَخْلِفْ لِي خَيْرًا مِّنْهَا.

Innā lillāhi wa innā ilayhi rāji'ūn; Allāhumma ajurnī fī muṣībatī wa akhlifu lī khayran minhā.

'Verily, to Allāh we belong and unto Him is our return. O Allāh, reward me for my affliction and compensate me with something better.'

"Except that Allāh will reward him for his affliction and compensate him with something better."

She said, "When Abū Salamah died, I said it as the Messenger of Allāh ﷺ ordered me to. And Allāh gave me better than him—He gave me the Messenger of Allāh ﷺ.

[*Mukhtaṣar Muslim* 461]

2) The Messenger of Allāh ﷺ said, "When a person's child dies, Allāh the Exalted says to His angels, 'Have you taken the soul of My slave's child?' They say, 'Yes.' He says, even though He knows best, 'Have you taken the apple of his eye?' They say, 'Yes.' He says, 'What did My slave say?' They say, 'He praised You and said, "Verily, to Allāh we belong and to Him is our return." So Allāh says, 'Build a house for My slave in

Paradise and call it the House of Praise.'"

[*Aṣ-Ṣaḥīḥah* 1408]

Supplication for the Deceased During the Funeral Prayer

1) 'Awf bin Mālik ﷺ said:

The Prophet ﷺ prayed the funeral prayer, and I memorized a supplication from him:

اَللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَعَافِهِ وَاعَفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهِ، وَأَهْلاً خَيْرًا مِّنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِّنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ.

Allāhummaghfir lahu war-ḥamh, wa 'āfihi wa'fu 'anh, wa akrim nuzulahu wa wassi' mudkhalah, waghsilhu bil-mā'i wath-thalji wal-barad, wa naqqihi minal-khaṭāyā kamā naqqaytath-thawbal-abyaḍa minad-danas, wa abdilahu dāran khayram-min dārih, wa ahlan khayram-min ahlih, wa zawjan khayram-min zawjih, wa adkhilhul-Jannata wa a'idh-hu min 'adhābil-qabri wa min 'adhābin-Nār.

O Allāh, forgive and have mercy upon him, excuse him and pardon him, and make his reception honorable. Expand his entry, and cleanse him with water, snow, and ice, and purify him of sin as a white robe is purified of filth. Exchange his home for a better home, his family for a better family, and his spouse for a better spouse. Admit

him into the Garden, and protect him from the punishment of the grave and the torment of the Fire.

[*Aḥkām al-Janā'iz* 157]

2) When the Prophet ﷺ would pray the funeral prayer, he would say:

اَللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الإِسْلاَمِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الإِيمَانِ، اللَّهُمَّ لاَ تَحْرِمْنَا أَجْرَهُ، وَلاَ تُضِلَّنَا بَعْدَهُ.

Allāhummaghfir li-ḥayyinā wa mayyitinā, wa shāhidinā wa ghā'ibinā, wa ṣaghīrinā wa kabīrinā, wa dhakarinā wa unthānā. Allāhumma man aḥyaytaha minnā fa-aḥyihi 'alal-Islāmi wa man tawaffaytahu minnā fa-tawaffahu 'alāl-īmān. Allāhumma lā taḥrimnā ajrahu wa lā tuḍillanā ba'dah.

O Allāh, forgive our living and our dead, those present and those absent, our young and our old, our males and our females. O Allāh, whoever amongst us You keep alive, then let such a life be upon Islām, and whoever amongst us You take unto Yourself, then let such a death be upon faith. O Allāh, do not deprive us of his reward and do not let us stray after him.

[*Ṣaḥīḥ Ibn Mājah* 1520]

3) Wāthilah bin al-Asqa'a ﷺ said:

The Prophet ﷺ prayed the funeral prayer on one of the Muslims, and I heard him say:

اَللَّهُمَّ إِنَّ فُلاَنَ ابْنَ فُلاَنٍ فِي ذِمَّتِكَ وَحَبْلِ جِوَارِكَ، فَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ، وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ، فَاغْفِرْ لَهُ وَارْحَمْهُ؛ إِنَّكَ

أَنْتَ الْغَفُورُ الرَّحِيمُ.

Allāhumma inna Fulān bin Fulān fī dhimmatika wa ḥabli jiwārika fa-qihi fitnatal-'adhābal-qabri wa 'adhāban-Nār; wa Anta ahlul-wafā'i wal-ḥaqq; faghfir lahu warḥamh, innaka Antal-Ghafūrur-Raḥīm.

O Allāh, so-and-so is under Your care and protection, so protect him from the trial of the grave and torment of the Fire. Indeed, You are faithful and truthful. Forgive and have mercy upon him; surely, You are the Oft-Forgiving, the Most-Merciful.

[*Ṣaḥīḥ Abī Dāwūd* 3202]

4) When the Prophet ﷺ prayed over the deceased, he would say:

اَللَّهُمَّ عَبْدُكَ وَابْنُ أَمَتِكَ احْتَاجَ إِلَى رَحْمَتِكَ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ، إِنْ كَانَ مُحْسِنًا فَزِدْ فِي حَسَنَاتِهِ، وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ.

Allāhumma 'abduka wa ibnu amatika iḥtāja ilā raḥmatik, wa Anta ghaniyyun 'an 'adhābih; in kāna muḥsinan fa-zid fī ḥasanātih, wa in kāna musī'an fa-tajāwaz 'anh.

O Allāh, Your servant and the son of Your maidservant is in need of Your mercy, and You are without need of his punishment. If he was righteous, then increase his reward, and if he was wicked, then overlook his sins.

Then he would supplicate with whatever he wished to supplicate.

[*Aḥkām al-Janā'iz* 159]

Supplication for the Deceased Child

1) When the Prophet ﷺ would pray the funeral prayer, he would say:

اَللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهَ مِنَّا فَأَحْيِهِ عَلَى الإِسْلاَمِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الإِيمَانِ، اللَّهُمَّ لاَ تَحْرِمْنَا أَجْرَهُ، وَلاَ تُضِلَّنَا بَعْدَهُ.

Allāhummaghfir li-ḥayyinā wa mayyitinā, wa shāhidinā wa ghā'ibinā, wa ṣaghīrinā wa kabīrinā, wa dhakarinā wa unthānā. Allāhumma man aḥyaytaha minnā fa-aḥyihi 'alal-Islāmi wa man tawaffaytahu minnā fa-tawaffahu 'alāl-īmān. Allāhumma lā taḥrimnā ajrahu wa lā tuḍillanā ba'dah.

O Allāh, forgive our living and our dead, those present and those absent, our young and our old, our males and our females. O Allāh, whoever amongst us You keep alive, then let such a life be upon Islām, and whoever amongst us You take unto Yourself, then let such a death be upon faith. O Allāh, do not deprive us of his reward and do not let us stray after him.

[*Ṣaḥīḥ Ibn Mājah* 1520]

2) Sa'īd bin al-Musayyib said:

I prayed the funeral prayer for a child behind Abū Hurairah, and this child had never sinned. And I heard Abū Hurairah saying:

اللَّهُمَّ أَعِذْهُ مِنْ عَذَابِ الْقَبْرِ.

Allāhumma a'idh-hu min 'adhābil-qabr.

O Allāh, save him from the punishment of the grave.

[*Hidāyah ar-Ruwāh* 1631]

3) When Abū Hurairah prayed the funeral prayer for a child, he would say:

اللَّهُمَّ اجْعَلْهُ لَنَا سَلَفًا وَفَرَطًا وَأَجْرًا.

Allāhummaj'alhu lanā salafan wa faraṭan wa ajra.

O Allāh, make him a preceding reward for us.

[*Mukhtaṣar al-Bukhāri* 1/390]

Supplication for the Funeral Prayer of the Miscarried Fetus

1) The Prophet ﷺ said, "The funeral prayer is prayed for the miscarried fetus, and the supplication is for the parents to receive forgiveness and mercy."

[*Ṣaḥīḥ Abī Dāwūd* 3180]

Supplication When Placing the Deceased Inside the Grave

1) Ibn 'Umar ﷺ narrated:

When the Prophet ﷺ placed the deceased in the grave, he would say:

بِسْمِ اللهِ وَعَلَى سُنَّةِ رَسُولِ اللهِ.

Bismillāhi wa 'alā Sunnati Rasūlillāh.

In the name of Allāh and upon the Sunnah of the Messenger of Allāh.

Or:

عَلَى مِلَّةِ رَسُولِ اللهِ.

...'alā millati Rasūlillāh.

...upon the religion of the Messenger of Allāh.

[*Ṣaḥīḥ Abī Dāwūd* 3213]

2) The Messenger of Allāh ﷺ said:

When placing the deceased in the grave, upon placing him in the niche, those who place him should say:

بِسْمِ اللهِ وَعَلَى سُنَّةِ رَسُولِ اللهِ وَعَلَى مِلَّةِ رَسُولِ اللهِ.

Bismillāhi wa 'alā Sunnati Rasūlillāh, wa 'alā millati Rasūlillāh.

In the name of Allāh, and with Allāh, and upon the religion of the Messenger of Allāh.

[*Aḥkām al-Janā'iz* 193]

3) When the Messenger of Allāh ﷺ would place the deceased in the niche, he would say:

بِسْمِ اللهِ، وَفِي سَبِيلِ اللهِ، وَعَلَى مِلَّةِ رَسُولِ اللهِ.

Bismillāhi wa fī sabīlillāh, wa 'alā millati Rasūlillāh.

In the name of Allāh and in the path of Allāh and upon the religion of the Messenger of Allāh.

[*Ṣaḥīḥ Ibn Mājah* 1572]

Supplication After Burial

1) After the Prophet ﷺ buried the deceased, he said, "Seek forgiveness for your brother and ask that he is given firmness, because now he is being questioned."

[*Ṣaḥīḥ Abī Dāwūd* 3221]

Supplication of Condolences

1) A daughter of the Prophet ﷺ sent word to him that her child was dying; he responded by conveying the greeting of *salām* to her and saying:

إِنَّ للهِ مَا أَخَذَ، وَلِلهِ مَا أَعْطَى، وَكُلَّ شَيْءٍ عِنْدَهُ إِلَى أَجَلٍ مُّسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ.

Inna lillāhi mā akhadha wa lillāhi mā a'ṭā, wa kulla shay'in 'indahu ilā ajalin musammā, fal-taṣbir wal-taḥtasib.

Verily to Allāh belongs what He took and to Him belongs what He gave, and everything with Him has an appointed time; thus, be patient and hope for Allāh's reward.

[*Aḥkām al-Janā'iz* 206]

Supplication When Visiting the Cemetery

1) Buraydah ﷺ said:

The Prophet ﷺ taught us to say when going to the cemetery:

اَلسَّلاَمُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ

اللهُ بِكُمْ لاَحِقُونَ، أَنْتُمُ لَنَا فَرَطٌ، وَنَحْنُ لَكُمْ تَبَعٌ، أَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ.

As-salāmu 'alaykum ahlad-diyāri minal-mu'minīna wal-Muslimīn; wa innā inshāAllāhu bikum lāḥiqūn, antumu lanā faraṭun wa naḥnu lakum taba'; as'alullāha lanā wa lakumul-'āfiyah.

Peace be upon you all, O inhabitants of the graves, amongst the believers and the Muslims. Verily we will, Allāh willing, be united with you; you have preceded us and we are following you. We ask Allāh for well-being for us and you.

[*Ṣaḥīḥ al-Kalim aṭ-Ṭayyib* 123]

2) The Messenger of Allāh ﷺ said:

اَلسَّلاَمُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَيَرْحَمُ اللهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَلاَحِقُونَ.

As-salāmu 'alā ahlid-diyāri minal-mu'minīna wal-Muslimīn, wa yarḥamullāhul-mustaqdimīna minnā wal-musta'khirīn, wa innā inshāAllāhu bikum la-lāḥiqūn.

Peace be upon you all, O inhabitants of the graves amongst the believers and the Muslims. May Allāh have mercy upon those of us who have gone forth and those of us who have remained behind, and if Allāh wills, we will be joining you.

[*Mukhtaṣar Muslim* 497]

3) The Prophet ﷺ would say:

اَلسَّلاَمُ عَلَيْكُمْ أَهْلَ دَارِ قَوْمٍ مُّؤْمِنِينَ، وَإِنَّا وَإِيَّاكُمْ وَمَا تُوعَدُونَ غَدًا مُؤَجَّلُونَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لاَحِقُونَ، اللَّهُمَّ اغْفِرْ لأَهْلِ بَقِيعِ الْغَرْقَدِ.

As-salāmu 'alaykum ahla dāri qawmin mu'minīn, wa innā wa iyyākum wa mā tū'adūna ghadan mu'ajjalūn, wa innā inshāAllāhu bikum lāḥiqūn. Allāhummaghfir li-ahli Baqī'il-Gharqad.

Peace be upon you, dwellings of the believing people. Tomorrow, what has come to you will come to us, and if Allāh wills, we will soon follow you. O Allāh, forgive the people of Baqī' al-Gharqad.

[*Aḥkām al-Janā'iz* 239]

Shaykh al-Albāni ﷺ said, "As for reciting the Qur'ān when visiting the graves, then there is no basis for this in the Sunnah. And if it were legislated, the Prophet ﷺ would have done this and taught it to his Companions."

What to Say Upon Passing the Graves of the Disbelievers

1) A Bedouin came to the Prophet ﷺ and said, "My father used to uphold the ties of kinship, and so on and so forth—where is he now?" The Prophet said, "In Hell." The Bedouin got upset and said, "O Messenger of Allāh, where is your father?" He said, "Whenever you pass by the grave of a disbeliever, give him the tidings of Hell."

The Bedouin later became a Muslim, and he said, "The Messenger of Allāh ﷺ gave me a difficult commission.

Whenever I pass by the grave of a disbeliever, I give him the tidings of Hell."

[Narrated by aṭ-Ṭabarāni in *al-Mu'jam al-Kabīr* (1/191)]

Praying Two *Raka'āt* for the One Who Wants to Travel

1) The Prophet ﷺ said, "When you exit your home, pray two *raka'āt;* this will prevent you from having an evil exit. And when you enter your home, pray two *raka'āt;* this will prevent you from having an evil entrance."

[*Aṣ-Ṣaḥīḥah* 1323]

Praying Two *Raka'āt* Upon Returning from Travel

1) Rarely did the Prophet ﷺ return from a journey he made except in the forenoon, and he would go first to the *masjid* and offer two *raka'āt* of prayer.

[*Mukhtaṣar al-Bukhāri* 1833]

2) Jābir ؓ said that the Prophet ﷺ said to him, "Enter the *masjid* and pray two *raka'āt.*"

[*Mukhtaṣar al-Bukhāri* 990]

Supplication of the Resident for the Traveler

1) Ibn 'Umar used to say to a person who planned to travel, "Come close to me so that I may bid you farewell as the Messenger of Allāh ﷺ used to bid us farewell." Then he would say:

أَسْتَوْدِعُ اللهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ.

Astawdi'ullāha dīnaka wa amānataka wa khawātīma 'amalik.

I entrust to Allāh your religion, your trusts, and the last of your deeds.

[*Jāmi' at-Tirmidhi* 3443]

2) A man came to the Messenger of Allāh ﷺ and said, "O Messenger of Allāh, I intend to travel; give me provision." He replied:

زَوَّدَكَ اللهُ التَّقْوَى.

Zawwidakal-lāhut-taqwā.

May Allāh grant you *taqwā* as your provision.

He said, "Give me more." The Prophet ﷺ said:

وَغَفَرَ ذَنْبَكَ.

Wa ghafara dhanbak.

May He forgive your sins.

He said, "Give me more." The Prophet ﷺ said:

وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ.

Wa yassara lakal-khayra ḥaythumā kunt.

May He make good easy for you wherever you are.

[*Ṣaḥīḥ al-Kalim aṭ-Ṭayyib* 136]

3) A man said, "O Messenger of Allāh, I intend to travel, so

advise me." He said, "I advise you to have *taqwā* of Allāh and to say *Allāhu Akbar* when ascending high ground."

When the man turned away, [the Prophet] said:

اَللَّهُمَّ اطْوِ لَهُ الْبُعْدَ، وَهَوِّنْ عَلَيْهِ السَّفَرَ.

Allāhummaṭwi lahul-bu'da wa hawwin 'alayhis-safar.

O Allāh! Shorten the distance for him and make the journey easy for him.

[*Aṣ-Ṣaḥīḥah* 1730]

Supplication of the Traveler for the Resident

1) The Prophet ﷺ said:

Whoever desires to travel, let him say to those remaining behind:

أَسْتَوْدِعُكُمُ اللهَ الَّذِي لاَ تَضِيعُ وَدَائِعُهُ.

Astawdi'ukumullāhal-ladhī lā taḍī'u wadā'i'uh.

I entrust you to Allāh, the One Whose trust is never lost.

[*Ṣaḥīḥ al-Kalim* 133]

Supplication Said When Riding a Beast or Vehicle

1) A beast was brought to 'Alī bin Abī Ṭālib ﷺ for riding. When he put his foot in the stirrup, he said:

بِسْمِ اللهِ.

Bismillāh.

In the name of Allāh (three times).

When he had settled himself on its back, he said:

الْحَمْدُ للهِ.

Al-ḥamdulillāh.

All praises belong to Allāh.

Then he said:

﴿سُبْحانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝١٣ وَإِنَّا إِلَى رَبِّنَا لَمُنقَلِبُونَ﴾

Glory to Him who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!

[Sūrah az-Zukhruf 43:13-14]

He then said thrice:

الْحَمْدُ للهِ.

Al-ḥamdulillāh.

All praises belong to Allāh.

Then he said thrice:

اللهُ أَكْبَرُ.

Allāhu Akbar.

Allāh is the Greatest.

Then he said:

سُبْحَانَكَ إِنِّي قَدْ ظَلَمْتُ نَفْسِي، فَاغْفِرْ لِي، فَإِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ.

Subḥānaka innī qad ẓalamtu nafsī, faghfir lī; fa-innahu lā yaghfirudh-dhunūba illā Ant.

You are far removed from imperfection. I have wronged myself, so forgive me, because none but You can forgive sins.

[*Ṣaḥīḥ at-Tirmidhi* 3446]

Mentioning Allāh's Name If the Riding Beast or Vehicle Stumbles

1) A man said:

I was riding behind the Prophet ﷺ when an animal stumbled. I said, "May the Shayṭān perish." The Prophet ﷺ said, "Do not say 'may the Shayṭān perish,' for if you say that, he grows bigger until he is like a house, and he says, 'It is by my power.' Rather, say: 'In the name of Allāh' (*bismillāh*). For if you say that, he grows smaller, until he is like a fly."

[*Ṣaḥīḥ Abī Dāwūd* 4982]

Supplication for Travel

1) Ibn 'Umar ﷺ narrated:

When the Prophet ﷺ went out to travel, he would say *Allāhu Akbar* three times. Then he would say:

﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ﴾

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ، أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَالْحَوْرِ بَعْدَ الْكَوْرِ، وَدَعْوَةِ الْمَظْلُومِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالأَهْلِ.

Glory to Him who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return! (Sūrah az-Zukhruf 43:13-14)

Allāhumma innā nas'aluka fī safarinā hādhal-birra wat-taqwā, wa minal-ʻamali mā tarḍā; Allāhumma hawwin ʻalaynā safaranā hādhā, waṭwi ʻannā baʻdah, Antaṣ-ṣāḥibu fis-safari wal-khalīfatu fil-ahl. Allāhumma innī aʻūdhu bika min waʻthā'is-safar, wa kābatil-manẓari [wal-ḥawri baʻdal-kawri wa daʻwatil-maẓlūm] wa sū'il-munqalabi fil-māli wal-ahl.

O Allāh, we ask You for righteousness and piety in this journey of ours, and we ask You for deeds that please You. O Allāh, facilitate our journey and let us cover its distance quickly. O Allāh, You are the Companion on the journey and the Successor over the family (the One Who guards them in a person's absence). O Allāh, I seek refuge with You from the difficulties of travel, from having a change of heart, and from being in a bad predicament, and I seek refuge with You from an ill-fated outcome in regard to wealth and family.

2) Upon returning from the journey, he would supplicate

with the same *du'ā'* and add:

آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ.

Āyibūna tā'ibūna 'ābidūna li-Rabbinā ḥāmidūn.

Returning, repenting, worshiping, and praising our Lord.

[*Mukhtaṣar al-Bukhāri* 1234]

Supplication When Ascending & Descending

1) When we ascended, we would say *Allāhu Akbar* (Allāh is the Greatest) and when we went down, we would say *subḥānallāh* (Allāh is free from imperfection).

[*Ṣaḥīḥ al-Kalim* 140]

Supplication for Entering a Village or Town

1) When the Prophet ﷺ wanted to enter a town, he would say:

اَللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا أَظَلَّتْ، وَرَبَّ الأَرَضِينَ السَّبْعِ وَمَا أَقَلَّتْ، وَرَبَّ الشَّيَاطِينَ وَمَا أَضَلَّتْ، وَرَبَّ الرِّيَاحِ وَمَا ذَرَتْ، أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا.

Allāhumma Rabbas-samāwātis-sab'i wa mā aẓallat, wa Rabbal-araḍīnas-sab'i wa mā aqallat, wa Rabbash-shayāṭīna wa mā aḍallat, wa Rabbar-riyāḥi wa mā dharrat, as'aluka khayrahā wa khayra mā fīhā, wa a'ūdhu bika min sharrihā wa sharri mā fīhā.

O Allāh, Lord of the seven heavens and all that they

envelop, Lord of the seven earths and all that they carry, Lord of the devils and all whom they misguide, Lord of the winds and all whom they whisk away. I ask You for the goodness of this village, the goodness of its inhabitants, and for all the goodness found within it, and I take refuge with You from the evil of this village, the evil of its inhabitants, and from all the evil found within it.

[*Aṣ-Ṣaḥīḥah* 2759]

Supplication Said When Lodging in a City or Place

1) The Messenger of Allāh ﷺ said:

Whoever lodges at a place and says:

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

A'ūdhu bika bi-kalimātillāhi at-tāmmāti min sharri mā khalaq.

I seek refuge in the perfect words of Allāh from the evil He created.

[Then] nothing will harm him for the duration of his stay, until he moves on from that area.

[*Mukhtaṣar Muslim* 1459]

Supplication of the Traveler When Dawn Approaches

1) The Messenger of Allāh ﷺ said:

If you are traveling when the dawn approaches, say:

سَمَّعَ سَامِعٌ بِحَمْدِ اللهِ، وَحُسْنِ بَلائِهِ عَلَيْنَا، رَبَّنَا صَاحِبْنَا، وَأَفْضِلْ عَلَيْنَا، عَائِذًا بِاللهِ مِنَ النَّارِ.

Samma'a sāmi'un bi-ḥamdillāhi wa ḥusni balā'ihi 'alaynā; Rabbanā ṣāḥibnā wa afḍil 'alaynā, 'ā'idhan billāhi minan-Nār.

May a witness bear witness to our praise of Allāh for His favors and bounties upon us. Our Lord, protect us, show favor upon us, and deliver us from every evil. I seek refuge in Allāh from the Fire.

[*Aṣ-Ṣaḥīḥah* 2638]

Supplication Upon Returning from Travel

1) When the Prophet ﷺ came back from a campaign or from Ḥajj and 'Umrah, he would say *takbīr* on every high ground three times, then he would say:

لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيِبُونَ إِنْ شَاءَ اللهُ، تَائِبُونَ، عَابِدُونَ، سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ، صَدَقَ اللهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ.

Lā ilāha ill-Allāh, waḥdahu lā sharīka lah, lahul-mulku wa lahul-ḥamd, wa Huwa 'alā kulli shay'in qadīr; āyibūna inshāAllāh, tā'ibūna 'ābidūna sājidūna li-Rabbinā ḥamidūn; ṣadaqallāhu wa'dahu wa naṣara 'abdahu wa hazamal-aḥzāba waḥdah.

There is none worthy of worship except Allāh alone, with no partner or associate. His is the Dominion, to Him be all praise, and He is Able to do all things. Returning,

repenting, worshiping, prostrating to our Lord, and praising Him. Allāh fulfilled His promise, granted victory to His slave, and defeated the confederates alone.

[*Mukhtaṣar al-Bukhāri* 835]

Not Wishing to Meet the Enemy

1) The Messenger of Allāh ﷺ said, "Do not desire an encounter with the enemy. But when you encounter them, be firm, and know that Paradise is beneath the shade of the swords."

[*Mukhtaṣar al-Bukhāri* 1322]

What to Say When Encountering the Enemy

1) The Prophet ﷺ supplicated against the confederates by saying:

اَللَّهُمَّ مُنْزِلَ الْكِتَابِ، وَمُجْرِيَ السَّحابِ سَرِيعَ الْحِسَابِ، وَهَازِمَ الأَحْزَابِ، اهْزِمْهُمْ وَزَلْزِلْهُمْ وَانْصُرْنَا عَلَيْهِمْ.

Allāhumma munzilal-Kitābi wa mujriyas-saḥābi [sarī'al-ḥisābi] wa hāzimal-aḥzāb, ihzimhum wa zalzilhum wanṣurnā 'alayhim.

O Allāh, revealer of the Book, disperser of the clouds, defeater of the Confederates—put our enemy to rout and support us against them.

[*Mukhtaṣar al-Bukhāri* 1322]

2) When the Prophet ﷺ would go to battle, he would say:

اللَّهُمَّ أنت عضُدِي وأنت نَصِيري، بِك أَجُولُ، وبِك أصولُ،

وبِكَ أُقاتِل.

Allāhumma Anta 'aḍudī wa Anta naṣīrī, bika aḥūlu wa bika aṣūlu wa bika uqātil.

O Allāh, You are my support and You are my help; with You I move, with You I attack, and with You I fight.

[*Aṣ-Ṣaḥīḥah* 2459]

Asking for Martyrdom in the Path of Allāh

1) The Messenger of Allāh ﷺ said, "He who supplicates Allāh sincerely for martyrdom, Allāh will elevate him to the station of the martyrs, even if he dies on his bed."

[*Mukhtaṣar Muslim* 1078]

Description of the *Talbiyah* for Ḥajj or 'Umrah

1) Face the *qiblah* and then make the proclamation for 'Umrah, or Ḥajj and 'Umrah, by saying:

اللَّهُمَّ هَذِهِ حَجَّةٌ لاَ رِيَاءَ فِيهَا وَلاَ سُمْعَةٌ.

Allāhumma hādhi Ḥajjatun lā riyā'a fīhā wa lā sum'ah.

O Allāh, this Ḥajj does not contain any showing off or seeking to be heard.

[*Aṣ-Ṣaḥīḥah* 2617]

2) The *talbiyah* of the Prophet ﷺ is as follows:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ

لَكَ وَالْمُلْكُ، لاَ شَرِيكَ لَكَ.

Labbaykallāhumma labbayk, labbayka lā sharīka laka labbayk; innal-ḥamda wa ni'mata laka wal-mulk, lā sharīka lak.

At Your service, O Allāh, (in response to Your call), here I am. At Your service, You have no partner, at Your service. Verily, all praise, grace, and sovereignty belongs to You. You have no partner.

3) Also in his *talbiyah* was the statement:

لَبَّيْكَ إِلَهَ الْحَقِّ - لَبَّيْكَ.

Labbayka Ilāhul-ḥaqq—labbayk.

At Your service, O God of truth, at Your service.

[*Ṣaḥīḥ al-Jāmi'* 5057]

4) Ibn 'Umar ﷺ used to add:

لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ بِيَدَيْكَ، وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

Labbayka wa sa'dayk, wal-khayru bi-yadayk, war-raghbā'u ilayka wal-'amal.

I am at Your service and at Your call. Good is in Your Hands, and I am at Your service. Our desire is for You, and our action.

[*Manāsik al-Ḥajj wal-'Umrah* 16, 17]

Supplication Upon Seeing the Ka'bah

1) Shaykh al-Albāni رحمه الله said:

Upon seeing the Ka'bah, raise your hands if you choose to, as this has been affirmed from Ibn 'Abbās ﷺ. No specific supplication has been affirmed from the Prophet ﷺ to say here. So the person can make any *du'ā'* that is easy for them. And if they say the *du'ā'* of 'Umar it is good, because it has been affirmed. He would say:

اَللَّهُمَّ أَنْتَ السَّلاَمُ، وَمِنْكَ السَّلاَمُ، فَحَيِّنَا رَبَّنَا بِالسَّلاَمِ.

Allāhumma Antas-Salāmu wa minkas-salām, fa-ḥayyinā Rabbanā bis-salām.

O Allāh, You are Salām, and from You is Salām, so cause us to live, O our Lord, upon *salām*.

[*Manāsik al-Ḥajj wal-'Umrah* 20]

Remembrance at the Black Stone

Takbīr

1) Shaykh al-Albāni ﷺ said, "It is the Sunnah to say *takbīr* (*Allāhu Akbar*) each time you reach the black stone, based upon the *ḥadīth* of Ibn 'Abbās ﷺ: 'The Prophet ﷺ performed *ṭawāf* riding a camel. Each time he reached the black stone, he pointed at it with what was in his hand, and he said *Allāhu Akbar*.'"

In the Name of Allāh

2) It has been affirmed that Ibn 'Umar would point at the black stone and say, "In the name of Allāh, Allāh is great (*Bismillāh, wallāhu Akbar*)."

[*The Ḥajj of the Prophet* ﷺ 57]

Remembrance During *Ṭawāf*

1) Ibn 'Umar ﷺ said:

I saw the Messenger of Allāh performing *ṭawāf* around the Ka'bah, and he was saying:

مَا أَطْيَبَكِ وَأَطْيَبَ رِيحَكِ، مَا أَعْظَمَكِ وَأَعْظَمَ حُرْمَتَكِ.

Mā aṭyabaki wa mā aṭyaba rīḥak; mā a'ẓamaki wa a'ẓamu ḥurmatak.

How good you are and how good your fragrance; how great you are and how great your sanctity.

[*Sunan Ibn Mājah* 3932]

Supplication Between the Yemeni Corner & the Black Stone

1) 'Abdullāh bin as-Sā'ib ﷺ said:

I heard the Messenger of Allāh ﷺ saying between the two corners:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

O our Lord, grant us good in this life, and good in the next life, and save us from the Fire.

[Sūrah al-Baqarah 2:201]

[*Ṣaḥīḥ Abī Dāwūd* 1653]

Remembrance at the Station of Ibrāhīm ﷺ

1) Jābir ﷺ said:

Then he ﷺ came to the Maqām and said:

﴿ وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ﴾

And take you (people) the Maqām (place) of Ibrāhīm as a place of prayer.

[Sūrah al-Baqarah 2:125]

He raised his voice so the people heard him and prayed two *raka'āt* with the Maqām between him and the House. In the first *rak'ah,* he recited Sūrah al-Ikhlāṣ, and in the second *rak'ah,* he recited Sūrah al-Kāfirūn.

[*Sunan an-Nasā'i* 2939]

Supplication Upon Drinking Zamzam Water

1) Ibn 'Abbās ﷺ said the Prophet ﷺ said, "Zamzam water is for whatever purpose it is drunk."

[*Ṣaḥīḥ at-Targhīb* 1164]

2) The Prophet ﷺ said, "Zamzam water is the best water upon the face of the earth; it is food and a healing for illnesses."

[*Ṣaḥīḥ at-Targhīb* 1161]

Supplication Upon Ṣafā & Marwah

1) Jābir ﷺ said:

The Prophet ﷺ went to Ṣafā and Marwah and recited:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۖ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ۚ وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾ ﴾

Verily, aṣ-Ṣafā and al-Marwah are of the symbols of Allāh ... (Sūrah al-Baqarah 2:158)

نَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ.

Nabda'u bi-mā badaAllāhu bih.

I begin with that which Allāh began.

He began with Ṣafā and climbed it until he could see the House, then he turned to face the *qiblah* and proclaimed the Oneness of Allāh and magnified Him, and he said:

لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لاَّ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ وَهَزَمَ الأَحْزَابَ وَحْدَهُ.

Lā ilāha ill-Allāh, waḥdahu lā sharīka lah, lahul-mulku wa lahul-ḥamd, yuḥyī wa yumīt, wa Huwa 'alā kulli shay'in qadīr, lā ilāha ill-Allāh, waḥdahu lā sharīka lah; anjaza wa'dahu wa naṣara 'abdahu wa hazamal-aḥzāba wahdah.

There is none worthy of worship but Allāh alone, with no partner or associate; His is the dominion and to Him be praise, and He is able to do all things; there is none worthy of worship but Allāh alone, He fulfilled His promises and granted victory to His slave and defeated the confederates

alone (three times).

[*Ṣaḥīḥ Muslim* 1218]

Supplication During *Sa'i* Between Ṣafā & Marwah

1) If they supplicate with the *du'ā'*:

رَبِّ اغْفِرْ وَارْحَمْ، إِنَّكَ أَنْتَ الأَعَزُّ الأَكْرَمُ.

Rabbighfir warḥam; innaka Antal-A'azzul-Akram.

My Lord, forgive me and have mercy upon me; verily, You are the Mightiest and Noblest.

There is no problem with this because it has been affirmed from a group of the Salaf.

The Supplication on the Day of 'Arafah

1) The Prophet ﷺ said:

The best supplication I and the prophets have said is the supplication on 'Arafah:

لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Lā ilāha ill-Allāh, waḥdahu lā sharīka lah, lahul-mulku wa lahul-ḥamd, wa Huwa 'alā kulli shay'in qadīr.

There is none worthy of worship except Allāh, alone without partners; to Him belongs the kingdom and to

Him belongs the praise, and He has power over all things.

[*Aṣ-Ṣaḥīḥah* 1313]

Supplication at al-Mash'ar al-Ḥarām

1) The Prophet ﷺ rode al-Qaṣwā' (his camel) until he came to al-Mash'ar al-Ḥarām, where he turned to face the *qiblah* and said *du'ā'* and magnified [Allāh] and proclaimed His Oneness, and he remained standing there until it had become very light."

[*The Ḥajj of the Prophet* ﷺ 76]

Takbīr at the *Jamarāt*

1) Ibn 'Umar رضي الله عنه said that he would stone al-Jamrah ad-Dunyā (the *jamrah* near the Khayf *masjid*) with seven pebbles, saying *takbīr* after every throw. Then he would go ahead until he reached the level ground where he would stand facing the *qiblah*, and he stood for a long time, offering *du'ā'* and raising his hands. Then he would stone the middle pillar, then he would move to the left towards the middle ground, where he would stand facing the *qiblah*. He would remain there for a long time offering *du'ā'* and raising his hands. Then he would stone al-Jamrah al-'Aqabah from the middle of the valley, but he did not stand beside it. Then he would leave and say, "This is how I saw the Prophet ﷺ doing it.

[*Ṣaḥīḥ al-Bukhāri* 1751]

Takbīr for the 'Īd Prayer

1) The Prophet ﷺ said, "The *takbīr* for 'Īd al-Fiṭr is seven

in the first *rakʻah* and five in the last, and after both there is recitation."

[*Ṣaḥīḥ Abī Dāwūd* 1045]

Description of the *Takbīr* for the Day of ʻĪd

1) Ibn ʻAbbās used to say in his *takbīr*:

اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، لاَ إِلَهَ إِلاَّ اللهُ، وَاللهُ أَكْبَرُ، اللهُ أَكْبَرُ، وَللهِ الْحَمْدُ.

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar; lā ilāha ill-Allāh, wallāhu Akbar; Allāhu Akbar, wa lillāhil-ḥamd.

Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest; there is none worthy of worship except for Allāh, Allāh is the Greatest, Allāh is the Greatest, and to Allāh belongs the praise.

[*Al-Irwā'* 125]

2) Ibn Masʻūd used to say the *takbīr* during the Days of *Tashrīq*:

اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، لاَ إِلَهَ إِلاَّ اللهُ، وَاللهُ أَكْبَرُ، اللهُ أَكْبَرُ، وَللهِ الْحَمْدُ.

Allāhu Akbar, Allāhu Akbar; lā ilāha ill-Allāhu wallāhu Akbar, Allāhu Akbar, wa lillāhil-ḥamd.

Allāh is the Greatest, Allāh is the Greatest; there is none worthy of worship except Allāh, Allāh is the Greatest, Allāh is the Greatest, and to Allāh belongs the praise.

[*Al-Irwā'* 125]

Congratulations on the Day of ʿĪd

1) Jubayr bin Nafīr said:

When the Companions of the Prophet ﷺ met each other on the day of ʿĪd, they would say to each other:

تَقَبَّلَ اللهُ مِنَّا وَمِنْكَ.

Taqabbalallāhu minna wa minkum.

May Allāh accept it from us and you.

Remembrance When Sacrificing the Animal

1) The Prophet ﷺ sacrificed two horned rams that were white with black markings and had been castrated. When he made them face the *qiblah*, he said:

﴿ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالأَرْضَ (عَلَى مِلَّةِ إِبْرَاهِيمَ) حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

﴿ إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي للهِ رَبِّ الْعَالَمِينَ ١٦٢ لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ﴾

I have turned my face towards Him Who created the heavens and the earth, following Ibrāhīm's religion, the true in faith, and I am not one of the polytheists. (Sūrah al-Anʿām 6:79)

My prayer, and my service of sacrifice, my life and my death, are all for Allāh, the Lord of all that exists, Who has no partner. That is what I was commanded to do. (Sūrah

al-An'ām 6:162-163)

وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ، مِنْكَ وَلَكَ. بِاسْمِ اللهِ وَاللهُ أَكْبَرُ - اللَّهُمَّ تَقَبَّلْ مِنِّي وَمِنْ أُمَّةِ مُحَمَّدٍ.

Wa ana minal-Muslimīn; Allāhumma minka wa lak; bismillāhi wallāhu Akbar, Allāhumma taqabbal minnī wa min ummati Muḥammad.

And I am one of the Muslims. O Allāh, it comes from You and is given to You. In the name of Allāh, and Allāh is the Greatest. O Allāh, accept it from me and from the *ummah* of Muḥammad.

He then sacrificed.

[*Mukhtaṣar Muslim* 1257]

Shaykh al-Albāni ﷺ said, "The Prophet ﷺ sacrificing on behalf of his *ummah* was something specific for him, and it is not permissible for anyone else to follow him in that and sacrifice on behalf of the *ummah*.

"When sacrificing, the person says:

بِسْمِ اللهِ، وَاللهُ أَكْبَرُ، اللَّهُمَّ إِنَّ هَذَا مِنْكَ وَلَكَ، اللَّهُمَّ تَقَبَّلْ مِنِّي.

Bismillāh wallāhu Akbar; Allāhumma inna hādhā minka wa lak, Allāhumma taqabbal minnī.

"In the name of Allāh, and Allāh is the Greatest. O Allāh, verily this is from You and for You; O Allāh, accept it from me."

Striving Hard in Supplication

1) The Prophet ﷺ said,

Would you like to strive hard in *du'ā'*? Say:

اللَّهُمَّ، أَعِنَّا عَلَى شُكْرِكَ وَذِكْرِكَ وَحُسْنِ عِبَادَتِكَ.

Allāhumma a'innā 'alā shukrika wa dhikrika wa ḥusni 'ibādatik.

O Allāh, help us to give thanks to You, to remember You, and to worship You properly.

[*Musnad Imām Aḥmad* 7922]

Calling Upon Allāh by His Greatest Name

1) The Prophet ﷺ heard a man saying:

اللَّهُمَّ لَكَ الْحَمْدُ، لاَ إِلَهَ إِلاَّ أَنْتَ، وَحْدَكَ لاَ شَرِيكَ لَكَ، الْمَنَّانُ، بَدِيعَ السَّمَاوَاتِ وَالأَرْضِ، ذَا الْجَلاَلِ وَالإِكْرَامِ.

Allāhumma lakal-ḥamd, lā ilāha illā-Ant, waḥdaka lā sharīka lak; al-Mannān, Badī'as-samāwāti wal-arḍ, Dhal-jalāli wal-ikrām.

O Allāh, to You is the praise, there is none worthy of worship except You, alone without partners; the Bestower, the Originator of the heavens and the earth, the Possessor of majesty and honor.

The Prophet ﷺ said, "You have surely called upon Allāh by His greatest name, by which, if called upon, He will respond, and if asked, He will give."

[*Aṣ-Ṣaḥīḥah* 3411]

2) The Prophet ﷺ said:

Allāh's greatest name is present in two verses:

﴿ وَإِلَـٰهُكُمْ إِلَـٰهٌ وَاحِدٌ ۖ لَّا إِلَـٰهَ إِلَّا هُوَ الرَّحْمَـٰنُ الرَّحِيمُ ﴾

And your God is One God, there is none who has the right to be worshiped but He, the Most Beneficent, the Most Merciful.

[Sūrah al-Baqarah 2:163]

And the opening of Sūrah Āli 'Imrān:

﴿ اللَّهُ لَا إِلَـٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴾

Allāh, there is none worthy of worship except for Him, the Ever-Living, the One Who Sustains and Protects all that exists.

[Sūrah Āli 'Imrān 3:2]

[*Ṣaḥīḥ Abī Dāwūd* 1343]

3) The Prophet ﷺ said, "The greatest name of Allāh appears in three *suwar* of the Qur'ān: al-Baqarah, Āli 'Imrān, and Ṭā-Hā."

[*Ibn Mājah* 3856]

4) The Prophet ﷺ heard a man saying:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ لاَ إِلَهَ إِلاَّ أَنْتَ، الأَحَدُ الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُن لَّكَ كُفُوًا أَحَدٌ.

Allāhumma innī as'aluka bi-annī ash-hadu annaka lā ilāha illā Ant, al-Aḥaduṣ-Ṣamad, Alladhī lam yalid wa lam yūlad, wa lam

yakul-laka kufuwan aḥad.

O Allāh, I ask You by the virtue that I testify that there is none worthy of worship except You, the One, the Self-Sufficient Master, the One who begets not nor is He begotten, and there is nothing similar to You.

The Prophet ﷺ said, "He has asked Allāh by His name by which, when asked, He gives, and by which, when supplicated, He answers."

[*Sunan Abī Dāwūd* 1493]

Asking Allāh for Paradise & Seeking Refuge From the Fire

1) The Messenger of Allāh ﷺ said, "No slave seeks refuge from the Fire seven times in one day except that the Fire says, 'O my Lord, verily Your slave so-and-so has sought refuge in You from me, so grant him refuge.' And no slave asks Allāh for Paradise seven times in one day except that Paradise says, 'O my Lord, verily Your slave so-and-so has asked You for me, so enter him into Paradise.'"

[*Aṣ-Ṣaḥīḥah* 2506]

Facing the *Qiblah* When Making *Du'ā'* & Remembering Allāh

1) The Prophet ﷺ said, "Everything has a master, and the master of the gathering is facing the *qiblah*."

[*Ṣaḥīḥ at-Targhīb* 3085]

2) 'Umar bin al-Khaṭṭāb ﷺ said, "On the day of Badr,

the Messenger of Allāh ﷺ looked at the pagans, who were 1,000 strong, while his Companions numbered 319. Then the Prophet of Allāh ﷺ turned to face the *qiblah*, then he stretched forth his hands and started to cry out to his Lord, 'O Allāh, grant me what You have promised me, O Allāh, give me what You have promised me. O Allāh, if this small band of Muslims perishes, You will not be worshiped on earth.'

"He kept on crying out to his Lord, stretching forth his hands, facing the *qiblah*, until his cloak fell from his shoulders."

[*Mukhtaṣar Muslim* 1158]

Shaykh al-Albāni رحمه الله said, "This *ḥadīth* shows a very important benefit, which is facing the *qiblah* while making *du'ā'*. Ibn Taymiyyah said that the only direction faced when making *du'ā'* is the same direction faced while praying. This shows that it is not permissible to face the graves while praying, like some of the ignorant people do—they face the grave of the Prophet ﷺ in the Prophet's *masjid*."

Enticement to Seek Forgiveness

1) Abū Sa'īd al-Khudri رضي الله عنه said:

The Prophet ﷺ said, "Iblīs said, 'By Your glory, I will not stop tempting Your slaves so long as their souls are in their bodies.' [Allāh] said, 'By My glory and majesty, I will continue to forgive them so long as they ask Me for forgiveness.'"

[*Ṣaḥīḥ at-Targhīb* 1617]

2) The Messenger of Allāh ﷺ said, "Allāh says, 'O son of Ādam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O

son of Ādam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you and I would not mind. O son of Ādam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it.'"

[*Ṣaḥīḥ at-Tirmidhi* 3540]

Enticement Towards *Du'ā'*

1) The Messenger of Allāh ﷺ said, "*Du'ā'* is beneficial with regard to what has been decreed and what has not been decreed. So, O slaves of Allāh, you must make *du'ā'*."

[*Ṣaḥīḥ at-Targhīb* 1634]

2) The Messenger of Allāh ﷺ said, "Allāh is too shy and Most Generous, if a man raises his hands to Him, to send them back empty and unanswered."

[*Ṣaḥīḥ at-Tirmidhi* 3556]

3) The Messenger of Allāh ﷺ said, "There is no Muslim who calls upon his Lord with a *du'ā'* in which there is no sin or severing of family ties, except that Allāh will give him one of three things: Either He will answer his prayer quickly, or He will store (the reward for) it in the Hereafter, or He will divert an equivalent evil away from him."

They said, "We will make more *du'ā'*." The Prophet said, "Allāh's bounty is greater."

[*Ṣaḥīḥ at-Targhīb* 1633]

Some *Aḥādīth* Declared Weak by Shaykh al-Albāni Found in *Ḥiṣnul-Muslim (Fortress of the Muslim)* by Sa'īd al-Qaḥṭāni

Supplication for Entering the Home

1) When a man goes into his house, he should say, "O Allāh! I ask You for good both when entering and when going out; in the name of Allāh we have entered, and in the name of Allāh we have gone out, and in Allāh, our Lord, do we trust." He should then greet his family.

[*Sunan Abī Dāwūd* 5096] (Weak)

The Addition to the Supplication After the *Adhān*

1) The first part of the supplication is authentic: "O Allāh, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muḥammad the privilege (of intercession), and also the eminence, and send him upon a praised platform that you have promised him." While the addition, "Verily, You do not break Your promise" (إِنَّكَ لاَ تُخْلِفُ الْمِيعَادَ) is weak.

Supplications of the Morning and Evening

1) If anyone says in the morning or in the evening, "O Allāh! I reached the morning and I take You as a witness, and I call upon the bearers of Your throne to witness, and Your angels to witness, and all Your creatures to witness, that You are Allāh, none has the right to be worshiped except You, and Muḥammad is Your slave and Your Messenger."

Whoever says this once, Allāh will emancipate a fourth of

him from Hell; whoever says it twice, Allāh will emancipate half of him; whoever says it thrice, Allāh will emancipate three-fourths of him; and whoever says it four times, Allāh will emancipate all of him from Hell.

[*Sunan Abī Dāwūd* 5069] (Weak)

Shaykh al-Albāni authenticated a narration with similar wording that does not restrict this supplication to the morning or evening.

Whoever says:

اللَّهُمَّ إِنِّي أُشْهِدُكَ وَأُشْهِدُ مَلَائِكَتَكَ وَحَمَلَةَ عَرْشِكَ، وَأُشْهِدُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ، أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ.

O Allāh! I take You as a witness, and I call upon the bearers of Your throne to witness, and Your angels to witness, and all Your creatures to witness, that You are Allāh, none has the right to be worshiped except You, and Muḥammad is Your slave and Your Messenger.

Whoever says it once, Allāh will emancipate a third of him from the Fire, and whoever says it twice, Allāh will emancipate two-thirds of him from the Fire, and whoever says it three times, Allāh will emancipate all of him from the Fire.

[*As-Silsilah aṣ-Ṣaḥīḥah* 276]

2) If anyone says in the morning, "O Allāh! Whatever favor has come to me, it comes from You alone, Who has no partner; to You praise is due and gratitude," he will have expressed full gratitude for the day; and if anyone says the same in the evening, he will have expressed full gratitude for

the night.

[*Sunan Abī Dāwūd* 5073] (Weak)

3) Whoever says seven times morning and evening, "Allāh is sufficient for me, there is none worthy of worship except Him. Upon Him I place my trust, and He is the Lord of the great throne," Allāh will suffice him with all that concerns him, whether he is trustful or lying.

[*Sunan Abī Dāwūd* 5081] (Weak)

4) Whoever says three times in the morning and three times in the evening, "I am pleased with Allāh as my Lord, Islām as my religion, and Muḥammad as my Prophet," then Allāh has made it incumbent upon Himself to please them on the Day of Judgment.

[*As-Silsilah aḍ-Ḍa'īfah* 5734] (Weak)

5) When one rises in the morning, one should say, "We have reached the morning, and in the morning the dominion belongs to Allāh, the Lord of the universe. O Allāh! I ask You for the good this day contains, for conquest, victory, light, blessing, and guidance during it; and I seek refuge in You from the evil it contains and the evil contained in what comes after it." In the evening, he should say the equivalent.

[*Sunan Abī Dāwūd* 5084] (Weak)

Supplication at the Time of Breaking the Fast

1) Verily, the fasting person has a *du'ā'* that is not rejected. Ibn Abī Malīkah said, "I heard 'Abdullāh bin 'Āmir saying when he broke his fast, 'O Allāh, verily I ask You for Your Mercy which encompasses everything, that You forgive me.'"

[*Sunan Ibn Mājah* 1/557] (Weak)

Supplication at the Time of Sleep

1) Ḥafṣah, the wife of the Prophet ﷺ, narrated, "When the Prophet ﷺ intended to sleep, he would place his right hand beneath his cheek, and say (three times), 'O Allāh, save me from Your punishment on the Day You resurrect Your slaves.'"

This narration is authentic without the addition "three times."

[*Sunan Abī Dāwūd* 4/30]